

am for the
ph Allman,
will have
ich will, in-
E. Franck
devotional
by the Rev.
or of the
Interesting
Southwide
h was held
ll be given.
f the meet-
Dr. E. B.
oi College,
d through-
g people's
olies. His
h of special
, with em-
ained lead-
our nation.
B. T. U.

fering for
the Clinton
0, probably
l.

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LXII.

Jackson, Miss., January 16, 1941

NEW SERIES
VOLUME XLII. No. 3

Who's Who and What's What

The Church Pension Fund of the Protestant Episcopal Church has present assets of \$35,000,-000.00.

Pastor G. P. White of Hazlehurst is in the midst of the revival meeting with Secretary D. A. McCall preaching.

Mr. Porter Routh, son of Dr. E. C. Routh the editor of the Baptist Messenger, becomes Brotherhood Secretary in Oklahoma.

The Home Mission Board has published a tract by Evangelist Roland Q. Leavell on "Are Baptists Narrow and Selfish?"

Diseases of the heart have increased 144% in the United States in the past ten years, due, it is said, to tobacco and to worry and to overweight.

During the holidays Mission Secretary Godbold of Missouri visited friends and relatives in Mississippi. Our office was gladdened by his presence.

Pastor C. M. Day reports that the W. M. U. of the church at Liberty gave \$104.00 to the Lottie Moon offering. The church voted to buy a lot on which to erect an Educational Building.

Mrs. David E. Guyton of Blue Mountain College has been appointed Editor in Chief of "The Mississippi Woman's Magazine," official organ of the Mississippi Federation of Women's Clubs.

Dr. Clovis Chappell, well known Methodist preacher and author is quoted as saying in a Birmingham pulpit, "No woman's virtue is safe when she is under the influence of alcohol."

Since German control of Norway the paper published by the Salvation Army has been suspended for six months, and the editor imprisoned for publishing a picture of the exiled King Haakon.

Rev. J. Bruce Benson, pastor at Milton, Ky., was married to Miss Darlene Clare Riser in Memphis on Dec. 29th. Both are former Mississippians and graduates of Mississippi College and Woman's College respectively.

Dr. Edwin P. Dargan, son of the late Dr. E. C. Dargan known and honored by Southern Baptists, passed away in December. He was professor of French Literature in the University of Chicago. His mother passed away some weeks ago.

Some twenty years ago some preachers went to various places "calling out the called"; that is preaching a sermon with the purpose of inducing young men to enter the ministry. We believe it did as much harm as good. What does induce young men who are called of God to enter the ministry is the proper Christian atmosphere in the home and in the school.

Editor Joe Dale of the Lawrence County Times has recently undergone an operation in New Orleans and is returning to Monticello in better condition than he has been for some time. His sickness has been the occasion of eliciting sympathy from a multitude of friends, of whom he has as many as any man in the state. He is said to have been in editorial work longer than any man in Mississippi and in all this time has stood squarely for what is good in the community, the state and the nation. He is a deacon in the Monticello Baptist Church and has been faithful in this office as in everything else.



DR. M. E. DODD
Assists in Clinton Meeting Jan. 12-19

BAPTISTS AND EVANGELISM

W. W. Hamilton, New Orleans, Louisiana

Baptists must be evangelistic. Their experience of grace makes this necessary. The new life will manifest itself in witnessing. We are followers of Christ and in doing so we become fishers of men.

Baptists must be evangelistic in order to live as a denomination. They do not increase in numbers by christenings. There must be the second birth in order to be Christians, and we should guard carefully the reception of members lest our ranks be filled with the "mixed multitude" of the world.

Baptists must continue to earnestly contend for the one and only way of salvation through Jesus in order that men and women may be prepared for obedience to the Master and be ready for his service.

Baptists must individually be witnesses at home and abroad, and must be laborers together with each other and with God if their marching orders are to be obeyed.

Baptists are in this present crisis having their best opportunities for soul-winning. Surely every one of us can be an Andrew and bring another to Christ. Every one can win one.

Baptists have the numbers, the churches, the organizations, the groups, the pastors, the leaders, the volunteer workers; they have the message and they have the promises of divine presence and power, if they go to their own little world and to the whole world. Will we be found faithful?

Rev. Paul Z. Ball and Miss Aline Warren were married at the Mt. Oral Baptist Church, Laurel, Dec. 22, at 5:00 o'clock. Rev. G. G. Mooney officiated, using the single ring ceremony. Brother Ball received his education at Jones County Junior College, University of Mississippi and Mississippi College. Mrs. Ball attended Jones County Junior College, and Mississippi College. They will reside in Leakesville.

GROWING A SOUL WINNING CHURCH

P. E. Burroughs

I was a pastor for a good many years. I served country, town and city churches. I have been now many years in general denominational work. Responding to the request of the Evangelistic Director, I am looking back over all these years, facing and seeking to answer the question, How Grow a Soul Winning Church? I can only give a sketchy outline of what I should wish to say more fully.

I like the way the Director of Evangelism states his question. He wishes to know how to grow a soul-winning church. I would set my heart above all other things on having a soul-winning church. A church faithful in attendance? A teaching church? A training church? A giving church? Yes, all of these. But above and beyond all, a witnessing church, a church ceaselessly engaged in winning the lost. I would lay it to heart that such a church will be faithful in attendance, will teach, will train, will give.

How would I grow such a church? I would set these things in the forefront:

1. I would look well to the fellowship of the church. Broken fellowships, strifes, divisions, do not go with soul-winning. The church of which I am now a member has a wonderful record in evangelism. The baptismal waters are disturbed nearly every Sunday. The church has a similarly wonderful record for its happy fellowship. The deacons have not divided on a vote for many years. The pastor carefully cultivates fellowship and the members love each other. I would lay it to heart that my church can never win souls unless its members can live in peace.

2. I would cultivate a spirit of church loyalty. Church loyalty means a faithful support of the church treasury and fidelity to all of the services of the church. We can never really win people to Jesus without winning them to his church. We can never win people either to Jesus or his church, unless we ourselves love his church. Therefore, I would bend every effort to lead my people to love and exalt their church.

3. I would magnify the teaching service. This is the reaching-out arm of the church. This agency can go out and solicit anybody and everybody to join its ranks. It offers small informal groups whose leaders have peerless opportunity to urge the claims of Christ. I would depend on my Sunday school officers and teachers to make winning contacts and do winning work.

I should like to say more, but I have reached the limit set for me by the Evangelistic Director's instruction.

In preparation of the revival meeting to be conducted by Charlie and Laurie Taylor, the deacons of First Church, Columbus, are holding prayer meetings in their homes. The meeting begins February 9.

To help in the more abundant life Rev. D. L. Yale of Meriden, Conn., has published a little pamphlet entitled "My Words," what the Savior has said on the following topics: Self Definition, Why He Came, Sinners, Salvation, Belief, Love For Christ, Christ's Love, Promises, Commands, Warnings, The Kingdom, Parables of the Kingdom, Everlasting Life, etc. It may be had for 5c from Commission On Evangelism, 287 Fourth Avenue, New York, N. Y.

Sparks and Splinters

Old time Christians came to prayer. Modern Christians have a committee meeting.—Ex.

January 16 the trustees of the Louisiana Baptist Orphanage meet to elect a superintendent.

Prof. Sterling Price, head of the Voice Department in Carson-Newman College, was ordained to the ministry December 19.

Sorry that Dr. Tinnin, editor of the Baptist Message, and his secretary were laid off by the "flu," but the paper came out last week, by the help of friends.

Mrs. W. H. Nicol has given cathedral chimes to Calvary Baptist Church in Tuscaloosa, Ala., in memory of Dr. L. O. Dawson who was pastor in that city for thirty years, and one of the finest citizens.

A layman recently said the churches are cheapening their religion when they (1) delay filling vacancies, (2) get a cheaper preacher, (3) limit ministerial training, (4) give up the denominational paper, (5) live an easy life.

In the merchandise mailing department of the Sunday School Board in Nashville are four deaf mutes: Messrs. Rosson, O'Linger, Burke and Jackson; all Baptists, who are said to possess a keen intellect, a good sense of humor and a fine disposition.

You may recall reading an article by Dr. W. W. Hamilton entitled "Has President Roosevelt Started a Religious War?" We learn that the "American Protestant", published in Washington, D. C., printed the article and had it widely distributed. It dealt with the appointment of a "personal ambassador" to the pope.

One of the gentlest spirits passed from earth to heaven a few days ago when the death angel took away "Mother Cole," Philadelphia, Miss. Her face was aglow with the light of the heavenly world. She had been a widow for many years, but had great satisfaction in her children. Among them were Messrs. Everett and Wilbur Cole of Philadelphia and Mrs. Fox of Canton, to whom she leaves a heritage of faith.

Phalti Baptist Church, Jefferson Davis County, just recently called H. A. Hunderup, Jr., of Mississippi College, Clinton, as their pastor for the ensuing year. On the first Sunday of the new year the church adopted a budget of \$900 for the year 1941. The budget includes \$100 for the Cooperative Program, the Baptist Record in every home, and the Aged Ministers' Retirement plan.

The death of Mr. Buford R. Wells in Jackson last week is a severe loss to Parkway Church and to every good cause. He was a deacon and the Sunday school superintendent in his church. His heart was in the Lord's work. He was a busy business man, but the thing which seemed of most concern to him was the work in the church. His heart was set upon a new church building, but he was not permitted to see it accomplished. He was a comparatively young man. Sincere sympathy goes to his widow and daughter.

Yesterday was the fourth anniversary of our work here. These have been fruitful years. Of the 520 additions 350 have come by baptism. The present membership is 1,025. Four years ago the membership was 67. The church now has over 300 tithers. More than \$30,000 have been raised for all purposes with \$5,200 going to missions and \$3,700 paid on the debt. Last year was our very best year. There were 183 additions with 127 baptisms. The budget was over-paid \$1,600.00.—Cecil H. Franks, West Helena, Ark.

Some forty years ago, the Southern Baptist Convention met shortly after Admiral Dewey had taken Manila. Soon afterward, the Spanish forces in Cuba surrendered to the U. S. Army. The pope had "blessed" the Spanish army and navy. At the Convention we heard Justin D. Fulton say that "whom the pope blesses the Lord curses, and whom the pope curses the Lord blesses." Recently the pope blessed the Italian army which undertook to invade Greece. You know the results of that effort.

REVIVALS AND EVANGELISM

Among the great opportunities that face Mississippi Baptists for the year 1941 there can be seen one of paramount importance and that is a REVIVAL in individual New Testament churches. Let us go back and restudy Matthew 3:3; Luke 1:76; 2 Chronicles 7:15 and Psalms 126:6. Evangelism will be an outgrowth of a revival awakening. Personal evangelism, Sunday school class evangelism, pastor evangelism, deacon evangelism, B. T. U. evangelism, church-wide evangelism and mass evangelism will all be an outgrowth of a revival. By this we mean a revival of a consciousness of sin; of the need of personal repentance; of the urge of confession of sin, all on the part of professing Christians. Read and submit to 2 Chron. 7:15, 15.

It takes the heaven-white-heat of God to give birth to and incubate a soul. Incubation is impossible without heat: a relatively high temperature, steady, lasting. Chickens are not hatched in a refrigerator. Four, five, six, eight or ten days are not enough time for an evangelist to gather the wood, build a fire, burn out the rubbish, gather the embryo material, prepare for the birth and await the blessed event. Evangelism carries the idea of harvest. Unless the ground has been prepared, seed planted and watered and weeded, there will be a very small harvest, possibly none at all. A great evangelistic season will always be preceded by a great revival, whether said revival comes to the church at some special time or as a gradual growth. Mississippi is ripe for revivals that are Spirit led. When this great awakening, or revival is felt, the natural consequence will be souls saved. Associations offer the most workable unit we have or can have in reaching each individual church, and the masses. Let us put our efforts and prayer to work, under the leadership of the Holy Spirit, for Individual Church Revivals and we will be blessed with thousands of souls being saved. This is our prayer. This shall be our aim.

—Evangelist M. E. Perry.

—BR—

Dr. Noble Y. Beall of the Home Mission Board, receives assurances from Chaplain J. T. Axton of Fort McPherson, Ga., that he and other chaplains will welcome the cooperation of Dr. Beall in his work as a liaison between the chaplains and Southern Baptists. Dr. Beall was named January 3 by the Home Mission Board as Southern Baptists' contact man in the military training areas of the national defense program.

Of the Mississippi men at the Louisville Seminary the following are finishing their course and will be available for pastorates: David T. Cranford of Seminary, Andrew E. Mason of Greenville, Lester E. Burnette of Columbus, W. W. Herrin of Jackson, Jas. O. Weaver of West, Carmon A. Savell of Catchings and James F. McCrary of West Point. Other things being equal, men like these reared in Mississippi and already familiar with our work make the best pastors and leaders in our churches.

First Church in Jackson ordained last Wednesday evening nine young men to the deacon's office: Messrs. E. O. Allen, Chas. H. Dean, Robt. M. Hederman, Jr., Thos. M. Hederman, Jr., G. L. Hales, J. Bryant Horn, Purser Hewitt, E. L. Herring and Dudley H. White. At least four of these are sons of deacons, here or elsewhere. One is the pastor's son; all are fine young business men, who have proved their interest in the work of the church. Pastor W. A. Hewitt was in charge of the service. The editor brought a message on the work and character of deacons; and Secretary McCall delivered the charge to the new deacons. There was a large number of the older deacons present, and several ministers who participated in the ordination. This church has a way of introducing newer men into the office as the older ones become less active. Along with those mentioned above, the church elected three other men as deacons who had served in this office in other churches: Judge Harvey McGehee of the Supreme Court, Mr. P. R. Perkins, formerly of Biloxi, and Mr. J. M. Causey, State Auditor.

Pastoral Problems

By Norman W. Cox

"Cry Baby or Man"

The ministry is no place for a cry baby. The preacher who gets the idea that he must have things like he wants them or he cannot carry on in a pastorate certainly needs to get the Lord to re-arrange his thinking.

Trouble makes or breaks a preacher. I have seen it happen that way many times.

I remember a few years ago a young preacher who was doing well in his work. He was receiving a fair salary but was very eager for an increase. His eagerness for the increase was more a matter of pride than need. Just when he had things about ready to get the increase, the church caught fire and burned up. It was inadequately insured. I saw him frequently within the new month. His disgusting lament was that the fire would prevent his securing the raise in the salary he wanted. He had ability enough to have carried him far but he has never amounted to anything because when a blow befell his church his heart was not heavy for the church but filled with pity for himself.

There are many glorious memories which are just the opposite of the one above. A few years ago a terrible financial disaster befell a great church in the South. A few days after it occurred the pastor called the deacons together and said, "My brethren, you have got trouble enough worrying about the church. I want to tell you that beginning from the first of this month my salary will be whatever is left after we have paid all other operating expenses of the church and you will not owe me anything at the end of the month beyond what is left after all other obligations are met, including what we should give to missions." He meant it. His brethren told him it would never do. But it did. He suffered some financial loss, of course. It was to be expected. But he met his people with a seeing heart and their faith was strengthened and they were encouraged.

—BR—

MEN AFTER MEN FOR CHRIST Lawson H. Cooke

—O—

Civilization must be Christianized or the world is lost. The man-power of our churches must assert itself. Men must be genuinely enlisted for Christ. That is the world's one hope.

The natural and normal approach is for saved men to tell lost men the story of the Gospel.

We must find them wherever they are; in shops, in banks, in business houses, in social life, civic life, everywhere; and tell them of the Master, pleading with them sympathetically, understandingly, persistently, and always under the compelling power of the presence of the Spirit of God.

Lost men in great numbers no longer come to church services, if ever they came; the Gospel must be carried to them, and nothing is more appropriate, more normal and natural, than that one man take it to another man. It was the plan of Jesus; it never has been changed; it worked then; it will work now. Jesus has no other plan.

—BR—

Occasionally some one says that Southern Baptists cooperate with the association of all Christians in America which deals with the matter of the Sunday school lessons. That is just another case of loose reasoning which misses the truth. Southern Baptists as an organization have nothing to do with the Association. The Association is self controlled and selects certain individual Baptists to outline the lessons for study, that is select the scripture passages. The lessons themselves are published by each denomination and the interpretations are by their own people. This interdenominational committee does not undertake to do the work of the churches, nor direct or determine their activities.

GOING TO HELL? WHO CARES? A SERMON

By D. A. McCall, Director of Evangelism
Mississippi Baptist Convention Board

—O—
Read John 3:1-8.

Jesus declares three times in almost as a few verses, "Ye must be born again."

He acknowledges "mystery" in connection with this "rebirth," but our finite minds are constantly shrouded in mystery.

Jesus then spends some time telling Nicodemus, evidently a very moral man, how to find eternal life—"born again."

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

That whosoever believeth in him should not perish, but have eternal life.

For God so loved the world, that he gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3:14-21.

The Holy Spirit leads Paul to write about the same thing in these words, "For ye are all the children of God by faith in Christ Jesus." Galatians 3:26.

The great third chapter of John, verse 36, says, "He that believeth on the Son hath everlasting life: And he that believeth not the Son shall not see life: but the wrath of God abideth on him." The same book, the same writer, the same chapter speaking of the great love of God (John 3:16) thus, speaks of the "wrath of God." Further, note that word "perish." Oh, that men might see what Jesus saves them from as well as what He saves them to.

THE TEXT IS, "And these shall go away into everlasting punishment: but the righteous into life eternal." Matthew 25:46—words not of a fiend, but of Jesus, the Lover of the souls of men. These are words of the only One who has been on the other side and has come back to this world of men with a message. He knows. What does the scoffer know about either heaven, or hell? Nothing! What does the college or university professor know about heaven, or hell? Nothing!

In a large southern city of over three hundred thousand souls, a reporter from a large city daily paper came out to cover this sermon. The expression on his face throughout the message showed he believed not a word. After the message he was persistent in his own ideas about the after life. What did he know about it? Nothing! Some day he will die, passing on! The text, "These shall go away into everlasting punishment: but the righteous into life eternal," will continue as a portion of, the Truth of God. What do I know about the after life? What do you know about the after life? Nothing, except what we get from the Book of God! That Book declares a heaven and a hell!

Suppose a man found himself in a forest, encircled by a forest fire. Suppose he ran this way and that way. He found no way out. He is about to throw himself upon the ground, cover his head with his coat, and take his chances with the flames—when a stranger bursts in upon him crying, "Follow me! I know the way out!" What do you think the man would do? Follow the stranger? Of course he would! Yet men find themselves ravaged by sin! They do not know the way out. Jesus comes along declaring, "Follow Me. I am the Way, the Truth, and the Life.

No man cometh to the Father but by me." Will you follow Him?

A scoffer insists, "But surely in this modern age you must know that different words are used in the Bible here." Yes, I know that different words are used in the Bible here. Sheol! Valley of Hinnon! Hades! Gehenna! And others! I also know that no heavenly music is found in one of them. I know the odors of sweet perfumes, the aroma of fragrant flowers, can be found in none of them. No babies are there. No fruits are there. Dives was in hades, but it was "torments"; it meant insatiable thirst; it was so bad he did not want his brothers to join him there.

Luke 16:19-31.

Jesus in the words of our text says it is "everlasting punishment." I believe Him! "Yea, let God be true, but every man a liar." Romans 3:4.

Why is this place of everlasting punishment? Isaiah 14:12-17—"How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!

For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High.

Yet thou shalt be brought down to hell, to the sides of the pit.

They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;

That made the world as a wilderness, and destroyed the cities thereof: that opened not the house of his prisoners?"

See Revelation 12:7-12.

Jesus said, in the chapter of our text that hell was "prepared for the devil and his angels." Matthew 25:41. Because of his rebellion against the government of God in heavenly places, he was cast out to this earth. The devil is not in hell now, never has been in hell, and will not be in hell until the time spoken of in Revelation 20:10, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." But in Revelation 21:1 we read, "And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away." This present world order having fulfilled its purpose is laid aside.

Hebrews 1:10-12, "And, Thou, Lord in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands;

They shall perish; but thou remainest; and they all shall wax old as doth a garment;

And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."

The devil then cannot remain here longer. He cannot go back to heaven. Revelation 21:27 settles that, "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." There is only one other known habitable place for the devil! That is hell, by whatever name called!

What is hell? I do not know. Neither do you. Only those on the other side know. God has seen fit in His Book of Life to give us brief glimpses of it. It is spoken of as, "a lake of fire," "a furnace of fire," "everlasting fire," "fire and brimstone," "devouring fire," etc. The questioner insists those are figures of speech. Well, find out when figures of speech are used and see if that helps any. What is hell? Jesus said it is "everlasting punishment." The Messenger of God to John said, "it is drinking of the wrath of God, which is poured out without mixture."

"And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Revelation 14:9-13.

They have upon themselves the sign of ownership.

Men want to tone it down a bit. I am sometimes tempted to cut the corners when speaking on such a solemn subject. God's Word says it is "without mixture." The Messenger continues by saying, "They have no rest day nor night." Jesus says again, "There shall be weeping and gnashing of teeth,"—Luke 13:27, 28. Hell is a permanent state, for, "He that is filthy, let him be filthy still; he that is unrighteous, let him be unrighteous still."—Revelation 22:11. How could it be otherwise? If people refuse salvation in this life, spurning the Cross, the church, prayer, the Holy Spirit, the Bible, Christian fellowship and example—how could they expect a change in a place of no Cross, no church, no Bible, no Christian fellowship. "Ye must be born again." "Now is the day of salvation."—2 Corinthians 6:2. What is hell? I do not know. But the Bible says it is "outer darkness." The Bible says it is "the bottomless pit." Going down, and down, and down, forever down. Anyway, away from God, and Heaven, and the saints of God!

Who goes to hell? I do not know, but God's Word speaks with authority! "The wicked shall be turned into hell and all the nations that forget God."—Psalm 9:17. "In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power."—2 Thessalonians 1:8-9. How we misread the Bible. Some stop at "destruction" in the above passage. But read on. Let it say its own message. Who goes to hell? I do not know. But the Bible says, "The fearful, the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake of fire which burneth with fire and brimstone: which is the second death." Revelation 21:8. I used to think that was a bit severe to include "liars" in such a terrible list, but the longer I live the more horrible lying becomes to me. Men and women will lie about each other. They will lie about why they go to Christ's church, and about why they don't go. They will lie about why they do not become Christians. They will lie about why they marry, and about why they do not marry. Parents will lie about children. Children will lie about parents. Men will lie about their reason for giving money to good causes, and about why they refuse to give their money to good causes. Men lie, and lie and lie! "Ye must be born again." How? "By faith in the Lord Jesus Christ."

Read I Corinthians 6:9-11—"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind.

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Consider the unregenerate idolater. From a common sense standpoint, why can't he be allowed—
(Continued on Page 8)

EDITORIALS

PREACHERS AND REVIVALS

It is our profound conviction that the preacher (and this usually means the pastor) has more to do with the revival than anybody else. We are almost prepared to say, than all the rest put together. We are glad to have been a pastor for many years, and we speak here both from experience and observation. What we say here is personal, and we ask only that it be given earnest consideration and then that each one form his own opinion, with the right to hold and express it.

Any pastor can have a revival in his church who sincerely and deeply desires it. Here it is true as nowhere else perhaps that "God and one man make a majority." A preacher has the greatest responsibility of any man on earth. Immortal souls are his material and his charge. No temporal limitations can be put on his ministry. Eternal issues are settled for good or ill by his witness and service. God has put him into this office, and he is God's steward. He has not chosen this place of his own will. And God will hold him accountable. When Peter asked Jesus, "Sayest thou this unto us or unto all?" Jesus replied by speaking of a servant whom the Lord had set over His household. Peter understood. And he afterwards was very earnest in exhorting his "fellow elders."

Preachers need a revival. Let me say this very sympathetically and very earnestly, for "I am a fellow elder" too. Preachers get discouraged. They are sometimes so without knowing it. They lose hope and buoyancy. They cease to be militant and aggressive. They are even in danger of losing a living faith in the effectiveness of the gospel to produce the results of salvation and righteousness.

Years ago we heard Dr. F. C. McConnell say that he helped an Atlanta pastor in a meeting. The pastor who was one of the best known among Southern Baptist preachers, said after the meeting was over and a great crowd of souls had been saved, "McConnell, I had well nigh lost faith in the power of the gospel to save people." Some years ago, one of the very best evangelists I have ever known said to me, "Lipsey, I would give anything if I had now the zeal for souls that I had twenty years ago." Yes, pastors need a revival.

We must go further than this. Preachers not only get indifferent and lose faith; they too need to be cleansed from sin. I speak with full knowledge of the facts. I am not bringing out the secrets of anybody's inmost heart for the public to gaze at, but every preacher will bear witness to the truth of what I am saying. How we need to "walk in the light as He is in the light, that we may have fellowship with one another (He and we), and that the blood of Jesus may cleanse us from all sin." We need a revival.

As a pastor and as one who has helped in a good many meetings, we bear this witness: It has always been my plan when preparing for a meeting to begin with myself. Unless I can get into joyous fellowship with God, I cannot help anybody else to do so. And what is true of one is true of all.

I have lived with preachers all my life. I have had the opportunity by the grace of God, to associate with those whom I believe to be the best people in this world. And all my experience and observation confirms the testimony of the word of God when He says, "There is none righteous, no, not one." "They have all turned aside; there is none that doeth good, no, not so much as one." "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, that did seek after God," made him first in their lives." They are all gone aside; they are together become filthy.

Until we all realize that we all need a revival, we will not get to the bottom of this thing. And it must begin with us who preach the word. "If judgment begins at the house of God (and it

does) where shall the ungodly and the sinner appear." We may cover up our sins from men, but we cannot hide them from God.

—BR—

BREEDING GROUND OF SKEPTICISM

—O—

Faith is the act of putting to the test some statement or theory, to find out whether or not it is true. It is not faith until there has been a personal testing out of the statement which some one has made. A man may tell you that he has a thousand dollars in the bank. It is of no particular concern to you, and you do not bother to find out whether it is true or not. But suppose he buys a horse from you and gives you a check for a hundred dollars. You take it to the bank to deposit it or collect it. You are on the way to finding out whether it is true or not. And you are personally concerned as to whether or not it is true.

Faith is the substance, hypostasis, testing, assurance, of things hoped for. The word indicates that it is a personal testing out of a matter, to see whether it is true or not. "Of things hoped for" means that it is a matter of personal interest to you, a matter about which the truth or falsity is of genuine concern to you. You would like for it to be true; you hope it is true; it means much to you if it is true; and it is very important to you to find out whether or not it is true. So you make up your mind that you are going to find out. The only way you can find out is to take the risk of trying it, testing it. This testing means that you will be personally benefited if it is true; and will personally suffer loss if it turns out not to be true.

Suppose you see a machine which says, "Put in your nickel and you will get a package of gum." That is a testing, a sort of infantile faith; not such as is spoken of in Hebrews 11:1. For in the slot you put a nickel; but in dealing with the Lord, you put in yourself, your life, your destiny. In one case you put something in; in the other you put yourself in, your all. That is the difference between the two words hypothesis and hypostasis. In one you put something into the test tube. In the other you yourself get in.

Every act of obedience to God is an act of faith; it is an expression of genuine faith. God invites us to test Him in this way. A particular instance of it is found in the third chapter of Malachi, where the prophet, speaking for God, says, "Prove me now herewith saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing." The particular test of obedience and faith in this case is, "Bring ye all the tithes into the storehouse, that there may be meat in mine house."

So close are obedience and faith that the words are at least in one place in the Bible interchangeable. When the disciples requested Jesus to increase their faith, He told them to go and do what the Lord commanded them, Lk. 17:7-10. It is folly to claim that we have faith when we refuse to do what God tells us to do. Carelessness or laxness in obedience shows that the faith is not genuine. A man who is indifferent to the plain command of the Lord Jesus has only a spurious, a counterfeit faith.

Whenever one gets the consent of his mind to say that it is not important, not essential that he do what God commands, or in the way that God commands he is on his way to repudiating the word of God. If obedience is faith, disobedience is the expression of unbelief. It is the first step to skepticism and infidelity.

Much of the so called rationalism today has its beginning in playing fast and loose with the word of God, or seeking to evade the plain meaning of the word of God. Whenever one gets the consent of his mind to ignore the plain command of the Lord Jesus to be baptized, and the plain teaching of the New Testament as to what constitutes baptism, he is repudiating the authority of the Bible. And when he does it in one instance it is easy to go all the way and deny its authority in every and any place where it does not accord with his carnal mind. A study of the modernistic expression of unbelief will be found to root at this very place, the denial or repudiation of the

absolute authority of the word as to the ordinances of baptism and the Lord's supper. A study of the origin of substituting human reason for divine authority will lead straight to the departure from the teaching of the Bible about baptism and the Lord's supper. Here is the breeding ground of scepticism. Faithful adherence to the Bible teaching here is the greatest conservator of orthodoxy.

—BR—

IF SO BE

—O—

A brother recently wrote us for some explanation of the words found in Colossians 1: 21-23, which are: "And you being in time past alienated and enemies in your mind in your evil works, yet now hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unreprouvable before him: if so be that ye continue in the faith, grounded and steadfast, and not moved away from the hope of the gospel, which ye heard." The inquiry had special reference to the words in black face type beginning with "if so be".

We have received two or three other inquiries recently of a similar nature, and this article, we hope, will answer them all. We do not hope to satisfy everybody. Everybody must study the scripture for himself and ask the Lord to give him the guidance of the Spirit, calling no man teacher for one is your teacher, even Christ. We are all "powerful sot in our ways," and it will take more than an earthquake to change us. And it must be admitted that there are some scriptures which are subject to more than one interpretation. We must give a passage the interpretation, in such case, which is most in harmony with the immediate connection, and with other passages which are plain and unmistakable in meaning.

Now look closely at this passage in Colossians. It says that these people were formerly "enemies," that they are now "reconciled," that this reconciliation was in the body of his flesh through death. He takes it for granted that they belong to the body of the saved. He says that they were saved, if they were saved, in order that they might be presented before God, "holy, without blemish and unreprouvable before him", that is in his sight. Now he does not say that their being reconciled to God was conditioned upon their continuance in the faith. That was a past fact, determined by the coming and death of Christ. But the full accomplishment of the purpose of God, or the accomplishment of the full purpose of God was or could be dependent on their continuance, grounded and steadfast, not moved away from the hope of the gospel, not coming short of the full accomplishment of their hope and God's purpose.

If anybody thinks that is too fine spun, well and good, but that is what the words say and they mean what they say. There are differences between Christians here, and there will be differences between them in heaven. One star differeth from another star in glory. There will be differences or degrees among Christians in heaven just because they differ here. We will be assigned to stations, or will attain to conditions there in accordance with our attainment and conduct here. That is everywhere taught in the Bible. Some people allow God to have his way with them and others do not. God does the best for us we will let him do. If we purge ourselves from fleshly lusts God will make us vessels of honor. Otherwise vessels of dishonor. You may be a beautiful vase or you may be a slop bucket in the household of God.

It ought to be our desire, aim and earnest endeavor, after we have been reconciled, then to be made holy, without blemish and unreprouvable before Him.

—BR—

Pastor C. Z. Holland has begun a series of Wednesday evening talks in his Church at Canton on the "Teachings of Jesus."

First Church at Crystal Springs voted to convert the present pastor's home into Sunday school rooms, and build a new brick home for the pastor, plans for same to be submitted this week.

This week's issue of the Record as you see is an Evangelism issue. Some things which were intended for this issue are crowded out and will appear later.

The Lottie Moon Christmas offering for Foreign Missions in Lowrey Memorial Baptist Church, Blue Mountain, has reached more than \$484.00.—J. S. Riser, Jr., Pastor.

Dr. Robert E. Speer preaches a series of sermons in First Baptist Church, McComb, January 21-28. Churches of all denominations are cooperating. He speaks twice daily at 9 A. M. and 7:30 P. M.

The effort of outsiders to control Baptist institutions seems evident in the willingness expressed by the General Education Board to assist the work in Alabama if the Baptist and Methodist schools would unite. But the people in the state who were interested in Judson and Howard declined to consider this plan.

Kosciusko First Church has a total budget for 1941 of \$9,000.00. This includes \$2,500.00 for missions and benevolence; \$2,000.00 on present building and proposed annex; and \$4,500.00 for current expenses. In this item are included salaries, literature, Baptist Record, and all incidental expenses. This plan has already been adopted by the Church.

Many of our people remember brother L. T. Greer, who after graduating from Mississippi College was pastor at Boyle. He has continued to be blessed in his work since he went to Greggton, Texas, which goes on well and is greatly enjoyed. In the past year 92 members were received and the outlook for this year is better still. He asks the prayers of his friends, to whom he sends greeting.

Fifteenth Ave. Church, Meridian celebrates its Fiftieth Anniversary January 26; three services. All friends and former members invited. Later a week of special services will be held in which all former pastors are asked to speak. Plans are on foot for the best year in the history of the Church. From time to time throughout the year special services will be held to promote all phases of the work.

In the absence of Pastor Herrington, the pulpit of East Side Church in Jackson was last Sunday supplied by the Editor in the morning and the Circulation Manager in the evening. This band of believers has held up the word of life in a most difficult field and is deserving of the prayerful cooperation of all our people. This territory is what is known as the "gold coast" which a year or more ago was much in the lime light.

Dr. A. J. Moncrief, Jr., will speak next Sunday afternoon, January 19, at 3:00 o'clock CST on the independent network of the Baptist Hour on the subject, "Christ and Human Liberty." Dr. C. Oscar Johnson will speak at the same hour on the afternoon of January 26, on the subject, "Christ and Human Sin." The program of the Baptist Hour can be heard over WSLI in Mississippi. WCOC at Meridian will carry the program at 4:30 P. M.

Pastor J. W. Middleton of Clinton read to his congregation Sunday a letter received from young brother Marble, one of the college boys who belongs to the band, and is now in Camp Blanding with the Soldier boys in Florida. He says our Band boys have their daily prayer meeting and have the ministry of two Chaplains on Sunday. He sent back one tenth of his first month's pay to the Church treasury. Our people should daily remember these boys in prayer.

The Hollis Creek Church in Wayne County began its 92nd. year of its history the first Sunday with a new ceiled building, a new Sunday School, and a new missionary Program. Two accessions by baptism. We are planning on our S. S. Study Course later. The following members were elected as officers of the Sunday School: Walter Kelly, Supt.; Tom Nicholson, Asst. Supt.; Mrs. Oscue Cooley, Sec'y Treas.; Teachers: Mrs. Lydia Kelly, Adult; Mrs. Della Boutwell, Intermediate; Mr. Tom Nicholson, Junior; Mrs. Pearl Nicholson, Primary. Ordained three Deacons: Bro. Lee Nicholson, Bro. Carl Nozinger, brother Ira Cooley. May the good work continue.—Luther Turner, Pastor.

In the closing quarter of 1940 Calvary Church, Tupelo, gave \$6,669.95, including \$3,953.78 which paid off the last of an indebtedness of \$85,000. Home expenses received \$1,708.40 and \$1,007.69 was sent to outside objects. On the first of January all bills were paid and \$502.76 in the treasury. The church year begins with October.

The Executive Committee of the Southern Baptist Convention reports receipts for 1940 for Southwide objects to be distributed through the Committee, total, \$1,986,717.27 as compared with \$1,731,887.35 for 1939. The December receipts totaled \$105,358.62, of which \$82,363.41 came through the Cooperative Program, \$11,461.10 designated and \$11,534.11 through the Hundred Thousand Club. Mississippi sent for these objects in December \$2,790.56, of which \$1,997.50 came through the Cooperative Program, \$166.66 designated and \$626.40 through the Hundred Thousand Club.

Brandon: The Brandon Baptist Church is seeking to employ an associate pastor to work with their choir and the young people of the church. Brother Owen Williams is to be with us next Sunday and lead in the song services. Sunday night we are to ordain three brethren to the deaconship of our church. They are: Brethren E. D. Meeks, A. A. Roebuck and Ralph Boyce. The deacons from Pearson, of which brother Roberson is also pastor, will be guests of the Board of Deacons at Brandon and take part in the ordination service. The sermon will be preached by a visiting brother.

Our people will be interested in the various amounts distributed in 1940 to Southwide objects. They are: To Foreign Missions \$1,067,838.12; to Home Missions \$455,883.85; to Relief and Annuity Board \$118,246.04; to Southwestern Seminary \$93,634.56; to Southern Seminary \$73,846.71; to Baptist Bible Institute \$64,630.34; to Southern Baptist Convention Bonds \$60,000.00; to Southern Baptist Hospital Building \$25,531.83; to Negro Seminary at Nashville \$10,674.81; to W. M. U. Training School \$7,885.30; to Baptist Brotherhood of the South \$6,000.00; to Education Commission of Southern Baptist Convention, \$2,400.00; to Luther Rice Memorial Fund \$145.71.

Alabama Baptists had a special session of their Convention last Tuesday, Jan. 7, to hear and act upon the report of a committee of seven, appointed at the last session, recommending ways of helping in the emergency which has arisen with reference to Judson College. At this date we do not know what action was taken, but the committee recommended that Judson be instructed to refinance its own indebtedness. Also that ten percent of the distributable funds from the Cooperative Program be allocated to Judson for 20 years; and that 39% of Alabama's part of the 100,000 Club and 50% of the receipts from Education day go to Judson. It was thought that in this way \$14,000 a year would be given the college. Howard College to get the 39% and the 50% as above and continue to get 8% of the Cooperative receipts.

The headquarters committee of the State Anti-Saloon League had its annual meeting January 9 in the dining room of the Robert E. Lee Hotel in Jackson. There were representatives present from Natchez, Meridian, Jackson, Clinton and other places. A luncheon was served and a new executive committee set up. Bishop Dobbs of the Methodist church was among those present. The honor guest of the occasion was Rev. Roy L. Smith, D. D., formerly of Los Angeles, now of Chicago and editor of The Christian Advocate the connectional organ of the United Methodist Church. A little later he spoke to a representative audience at the First Baptist Church. The paper of which he is editor is said to have a quarter of a million subscribers. He has been officially connected with the Anti-Saloon League for more than a quarter of a century. This organization is the only one which is conducting a continuous nation-wide fight against the liquor business and is therefore thoroughly hated by the liquor people and all those who profit by its sale or advertising. Rev. N. S. Jackson of Jackson is the State Superintendent and deserves the earnest support of all the friends of temperance.

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b ("Till I came, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe.")

This issue is an evangelistic number. We know that the more evangelistic Mississippi Baptists are the more interest they will have in The Baptist Record.

Therefore, we are glad to devote our space for this week to EVANGELISM. We had planned to write in the subject, but we came across the following two articles and they are so good that we are using them and urging every reader to read every word of them.

Just one other word. Churches with the Record are usually more evangelistic than those without the Record.

TAKING THE RELIGIOUS CENSUS IN JONES COUNTY

Some three years ago there was started in Jones County the Brotherhood movement which has spread now to more than half of the rural churches, with the churches of Laurel and Ellisville taking the lead. In the spring of 1938 when the movement was well under way in the country, it was decided to take the religious census of all the Baptist communities of the association.

With men like the Rev. J. H. Street and layman Harry Smallwood to lead and plan, it could not be other than successful.

A called meeting of members of the Brotherhood was held and the county was zoned with a chairman for each district to supervise. This chairman, in turn, called on members in the church that he felt sure would do the work, which was to be done on a Sunday. In most instances the city churches worked theirs in the afternoon and the rural churches in the morning. These reports were turned over to the member in each church community who was made responsible by the district chairman. The Brotherhood had furnished the cards and with the information given, typewritten copies were made for the pastor of the church, superintendent of Sunday school and for church files.

Startling facts were revealed by this census, in Jones County, where it was found that a large percent of our people were unchurched, and non-Christian, with many of them living out of the communities where their church letters were. May the Baptists of Jones County strive to better these conditions should be the earnest prayer of every person.

—H. L. Strickland,

Chr. Jones County Census Committee.

Trustees of William Jewell College (Baptist in Missouri) are launching a campaign to raise \$3,840,750. They expect to complete in nine years, celebrating the centennial of the college in 1949. Of the amount raised, \$3,000,000 is for endowment, and the remainder for a "student and faculty building," and astronomical observatory and an athletic stadium. Jewell Hall will be made fireproof.

A letter received from Missionary Robert A. Carlisle soon after his arrival in Montevideo, Uruguay (Avenida Centenario 3080) tells of a pleasant voyage for himself and family in company with brother Jack Cowsert who was returning to Brazil. Stops were made at Pernambuco and Rio where something was seen of the missionaries and their work. At Montevideo the missionaries are now in their own home and are learning the language. The field is white unto harvest, and the people friendly. A new church was recently organized at Paso de los Toros, 150 miles north. There are now six Baptist churches in the republic, some of them far apart. It seemed strange to the new arrivals to observe Christmas in mid-summer.

AN "ANDREW CLUB" IN EVERY CHURCH

Roland Q. Leavell

The name "Andrew Club" immediately suggests soul-winning. As a soul-winner Andrew is the ideal for the rank and file of church members everywhere.

Wherever Andrew is mentioned he is working with others. The first impulse of his heart, after he found Jesus, was to bound off to find his brother Simon Peter. "And he brought him to Jesus." Again on the outskirts of the crowd, Andrew performed the matchless service of inducing a boy with five loaves and two fishes to put all his resources in the hands of the Saviour. On another occasion, when some Greeks said, "We would see Jesus," it was Andrew who overleaped the bounds of race prejudice and told the Master about them.

All Christians cannot preach a mighty sermon like Peter did at Pentecost, but all Christians can be soul-winners like Andrew was. It was normal Christianity in action when Andrew "first findeth his own brother Simon,—and he brought him to Jesus." Most Christians are living a sub-normal Christian life. Church members need to be brought up to the healthy state of being consistent soul-winners for Christ.

I. PURPOSE

The name "Andrew Club" is highly appropriate for any group giving themselves primarily and passionately to winning souls to Christ.

Purposeful—An "Andrew Club" has but one purpose, namely, that of helping Christians to win the lost to Christ.

Many churches are organizing and training their members for every possible Christian service except the supreme and primary purpose for which Christ established his churches. Churches were established primarily for soul-winning through evangelism and missions. No evangelism is complete until the evangelized become evangelists. No missionary work is complete until the converts become soul-winners.

Scriptural—Jesus recognized the value of fellowship and mutual encouragement in personal soul-winning. He sent out his personal workers two-by-two. The Apostle Paul always took companions on his missionary journeys. Barnabas and Mark went together to Cyprus. Later Peter and Mark were fellow-laborers in their evangelistic journeys.

Helpful—Fellowship in soul-winning does not mean that two Christians can successfully hold a single interview with a lost person. Soul-winning is a man-to-man, face-to-face matter. Nowhere else is it so true that "two's company, three's a crowd" as in soul-winning.

The helpfulness of an "Andrew Club" is in the opportunity for Christians to pray together, to exchange experiences, and to mutually share their joy in winning others to Christ.

Christians need this mutual help and inspiration. Soul-winners are not born; they are enlisted, inspired and trained. Christians do not drift into soul-winning; they are inspired into it through love, instruction and successful experience. An "Andrew Club" offers all these incentives and encouragements.

A praying, witnessing, winning "Andrew Club" will help deacons, Sunday school teachers, parents, youth, and Christians of every type to do their human best, under the Holy Spirit, to lead their lost friends to Christ.

II. PERSONNEL

The first secret of building a soul-winning church is in having a soul-winning pastor. The pastor should be the leader of an "Andrew Club."

Selected—The members of an "Andrew Club" are a picked group—not volunteers. The pastor knows those who are prayerful and efficient as soul-winners. As Jesus prayer earnestly and then selected his disciples, so should a pastor pray earnestly and select a group of soul-winners for an "Andrew Club."

The average "Andrew Club" has from six to twenty members. If there are more possibilities in a church, another club may be formed. Larger churches should have many clubs.

Varied—Some "Andrew Clubs" have a mixed personnel, approximately one-third men, one-third women and one-third youth. Often new converts make eager soul-winners.

Churches with a number of "Andrew Clubs" may have one club of deacons, one club from the training unions, one from the brotherhood, and one from the Sunday school workers.

Consecrated—Members of an "Andrew Club" are selected because of their character, consecration and concern for souls. Christian character is the cutting edge of soul-winning. No one can lead another closer to Christ than he himself lives.

III. PROGRAM

The program of an "Andrew Club" can meet any time agreeable to the majority. An excellent meeting time is for thirty minutes every Sunday morning, just before Sunday school. Some clubs meet just before the evening preaching service. Others meet before or after prayer meeting. One group of men meet at lunch each Tuesday in a down-town hotel, like a Rotary Club.

The meetings should not be long, but they should be frequent. Attention should be given directly to the matter of winning to Christ definite people who are lost. The matter is urgent. Delay means danger.

Prayer—Every meeting should be compassionately prayerful. Names of the unsaved may be called, and special prayer should be offered both for the lost and for the soul-winners. Importance must match the opportunity.

Prayer list—The members of an "Andrew Club" should all keep prayer lists. These could be read or referred to in each meeting. (A prayer list form in a tract, entitled "Brightening Up Heaven," may be had from the Baptist Home Mission Board, 315 Red Rock Building, Atlanta, Georgia.)

Personal work—The following prayer might be repeated in unison at each meeting of an "Andrew Club."

"Lord, lay some soul upon my heart,
And love that soul through me;
O, help me nobly to do my part
To win that soul to Thee."

Cards with names and addresses of the unsaved should be prepared and given out as assignments for personal work. These cards with reports should be returned. Often it is well to give cards to other soul-winners when some have gone as far as they can with the persons mentioned.

Equipment—Members of an "Andrew Club" should carry with them, day and night, wherever they go both a New Testament and some gospel tracts on the way of salvation.

Nothing is so helpful in a personal interview with a lost person as a pocket New Testament. Use it. Mark soul-winning verses. Have the lost person read them for himself, reading out loud.

Tracts on the plan of salvation can be left with a lost person after an unfinished conference, thereby leaving the door open for a subsequent visit.

Preaching services—Only those who are faithful at the preaching services are well qualified for membership in an "Andrew Club." Members should bring unsaved people to the preaching services, sit with them, pray for them, and introduce them to the pastor.

Extension services—An "Andrew Club" should go in a body. All should sit on the platform. Each member should give his testimony. Testimonies should be restricted absolutely to two subjects, namely, giving personal testimony about one's own conversion, and relating experiences in leading others to Christ.

In every case an extension service should look toward the organization of another "Andrew Club."

The following items were suggested for a year's program of evangelism for a Baptist District Association.

- (1) At least one revival meeting in every church.
- (2) An evangelistic effort in every unchurched community.
- (3) "Highways and Hedges" evangelism. This

suggests radio revivals, shop meetings, home prayer meetings, jail services, street preaching, school house meetings, brush arbor meetings, mission Sunday schools, deputation work by laymen and women, and other evangelistic efforts outside of the church buildings.

(4) A religious census or survey in every church community.

(5) A study course in soul-winning in every church.

(6) An associational evangelistic rally.

(7) Organization of an "Andrew Club" in every church.

—BR—

RECEIVING CHURCH MEMBERS

Frank Moody Purser

—O—

In evangelistic efforts the hopes and prayers are that people may come to know Jesus Christ as personal Saviour and Lord, and obey Him in life, beginning with faith and repentance, and following in baptism and church membership. The method of receiving people into church membership deserves more study than is ordinarily given to it. All of us have seen people come forward and ask for membership, and be received, with little or no opportunity of knowledge or understanding about the real meaning of the steps taken.

Most churches on what we call foreign mission fields, and increasingly churches at home, are asking all applicants for church membership to meet with a Membership Committee before being voted on by the Church. This Membership Committee is not an inquisitorial body. A few of the committee's purposes and privileges are:

1. Personal conversation and better acquaintance at the very beginning between new member, pastor, and others on the committee.
2. With those coming by profession of faith, a serious talk concerning God's work of salvation, His grace, the way of faith and repentance, and the life of a Christian.
3. With all who come, whether by letter, statement, restoration, or profession of faith, an opportunity to outline the particular plans, methods and organizations of the local church into which the new member comes.
4. A discovery of talents at the beginning of membership.
5. Mutual understanding concerning some of the privileges, opportunities, duties, and responsibilities of church membership, and at least partial avoidance of action without thought.

This is just a brief outline. Much more might be said about the method of providing the committee, who should be on the committee, objections to the plan, and other work the committee can do. Let it be understood that the church retains the right of voting on the reception of the applicant.

—BR—

"Our Committee observes that an intensified local church program on the order of the Church Loyalty Campaign contributes to a growing work and increased gifts to all causes and greatly magnifies our mission and evangelistic efforts, and means the progress of our denomination. We, therefore, recommend that the Convention promote to the fullest extent, and encourage in every possible way through church and pastor, the local church program."—Report of Commission of Twenty.

—BR—

A BIBLE REVIVAL

Geo. P. White

- Makes God's people rejoice in the Lord.
- Reclaims the indifferent and careless ones.
- Separates the Christians from the professors.
- Creates a deeper interest in the unsaved.
- Loosens the purse strings for God's cause.
- Creates a real church conscience that makes for faithfulness to one's church.
- Makes men regard as sacred the Lord's Day.
- Inspires a deeper interest in the Bible.
- Makes one love to spend more time in prayer.
- Leads to a real consecrated life.
- WOULD YOU LIKE TO HAVE SUCH A REVIVAL?
- Pray for it!

ings, home
et preach-
rbor meet-
on work by
gelistic ef-

in every

g in every

ally.

club" in ev-

ERS

nd prayers
esus Christ
ey Him in
tance, and
membership.
urch mem-
ordinarily
come for-
received,
nowledge or
ng of the

gn mission
home, are
ubership to
before be-
membership
dy. A few
illeges are:
acquaint-
new mem-
ittee.

n of faith,
of salva-
repentance,

oy letter,
f faith, an
ans, meth-
church into

beginning

g some of
nd respon-
at least
thought.

ore might
g the com-
tee, objec-
committee
church re-
ion of the

intensified
the Church
wing work
eatly mag-
forts, and
ation. We,
ntion pro-
ourage in
nd pastor,
f Commis-

ord.
ones.
professors.
aved.

cause.
hat makes
rch.
d's Day.
ible.
in prayer.
e.

UCH A

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"Go" Mt. 5:24; "Go" Mt. 10:6; "Go" Mt. 11:4;
"Go" Mt. 28:7; "Go" Mt. 28:29; "Go" Mk. 16:15;
"Go" Lk. 9:19.

"Give" Mt. 5:2; "Give" Mt. 10:8; "Give" Mt.
10:21; "Give" Lk. 6:38; "Give" II Cor. 9:7.

I

We are indebted to Dr. Lipsey, Editor, for the privilege of dedicating this issue to Evangelism—Soul-winning. We hope it may serve somewhat as a "literary revival." We stress soul-winning all along in the churches and in our literature—maybe not as much as we ought—but even so, we also believe in "revivals" in both.

We send it forth with the prayer that 1941 may truly be our greatest year in soul-winning.

II

We have tried to emphasize evangelism throughout our ministry. As a pastor, we preached in the first four revivals in our own pastorate. Of the fifty-three revivals in our own work as a pastor, we had the privilege of doing the preaching in twenty-nine of these revivals.

We tried to practise soul-winning. Soon after conversion at the age of twelve we accepted the challenge of saintly W. R. Cooper to speak to someone about Jesus. We did not know any theology, but we knew Jesus had saved us and could save others. Walking along a roadway with C. . . a word was spoken about Jesus. The boy during that revival accepted Jesus. We have never known if our word helped. We do know in that instance we did our best.

We had the privilege of winning to Christ the young lady who later became our first helper in the gospel. We have had the privilege of winning others.

We have neglected many other opportunities. May we do better this year!

III

We are glad that weak churches are used by the power of a Great God. We are glad unorganized churches are used by Him at His pleasure.

However, you bring forth an unorganized church serving Him and we will show you an organized, rather fully functioning, Christ-centered, Spirit-led, Bible-believing church that will "run rings" around any unorganized one we know about.

A growing, going, living, Spirit-breathing, well-organized New Testament Church is the greatest, the most powerful institution in all the earth!

IV

It must be very "comforting" to delete what the Bible has to say about Hell. One could be "at ease in Zion" then! No burden! No compassion! Jesus didn't die for so much after all, they feel!

What a privilege to "cut" the Word of God to pieces at whim and fancy.

The next logical step is to "cut out" Heaven. Some with theological axe "chop" the Book (so they think) free of the Church, free of Cooperative obligation, free of the atonement, free of financial teaching, free of worship emphasis.

In truth one has "the right" to "chop" it as much as another, so it is done a plenty.

Others take the book as it is! We profess only a simple faith in the WHOLE Book of God!

V

Pastors and other church leaders, as, deacons, Sunday school, Training Union, W. M. U., and Brotherhood workers will find the Mississippi Baptist Evangelistic Conference, Clinton, March 17-20, a real treat and a retreat.

Directors of Evangelism in the associations are urged to come. Moderators and clerks will also find the meeting helpful. Association-wide

evangelism is one of the major topics slated for discussion.

Hear Drs. R. G. Lee, R. Q. Leavell, W. W. Hamilton, L. G. Gates and others. Brother B. B. McKinney will lead the singing and conduct a conference on Evangelistic Music.

VI

TWO HUNDRED SEVENTY TWO THOUSAND
MISSISSIPPI BAPTISTS

in

SIMULTANEOUS

Association-wide Soul-winning
Crusades

MISSISSIPPI BAPTIST CONVENTION BOARD

Department of Evangelism: D. A. McCall,
Director, Box 530, Jackson, Miss.

Evangelists: M. E. Perry, Hattiesburg;
E. D. Estes, Clinton

Scriptures: "And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus." Acts 19:10.

"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Matt. 9:36-38.

"For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." Jno. 3:16.

The Need: We have 721,000 in Mississippi who are lost above 10 years of age. These are some of the 15,000,000 in the South who are lost above 10 years of age. They are just as LOST as the millions around the world who have never heard the NAME OF JESUS pronounced.

Cooperative association-wide evangelism along with local church evangelism, will help reach the largest number of people in the shortest length of time, i.e. election. It will cause the spirit of evangelism to permeate the spiritual atmosphere. Theme: Reach and win the Lost for Christ.

"He that winneth souls is wise." Dan. 12:3.
"Follow me, and I will make you fishers of men." Matt. 4:19.

"And he brought him to Jesus." John 1:42.
"But we preach Christ crucified." I Cor. 1:23.
Psalm 22. Isa. 53. Matt. 27. Mark 15. Luke 23. John 19.

PREPARATION AND PLAN

Pray. Search Scriptures. Talk with the brethren. Call meeting of pastors and a few laymen of the Association. Include every Mississippi Baptist church in the association. Enlist all the forces within the church, as pastors, deacons, men, women, boys, girls. Enlist the W. M. U., Sunday school, Training Union, and Brotherhood. Pray.

Decide to have an association-wide soul-winning campaign. Set the date far ahead.

Present the matter to the churches. The church is the Scriptural unit.

Definitely decide to conduct courses in soul-winning in all the participating churches; to take a census of the entire association, finding who and where the LOST are; to have prayer for the series of services at every service conducted up to and including the series; to spread the good news (publicize) of the coming soul-winning campaign in every possible way to every person both lost and saved throughout the association; to leave nothing undone, under the Hand of God, in making large preparation for the crusade.

Committees: (for association)

1. Program
2. Publicity
3. Census
4. Finance
5. Entertainment
6. Transportation
7. Study Course
8. Day school

Similar committees of 3-5 members should be selected in each church. The association committees might well be made up from these local church committees, one from each church committee on the corresponding association committee.

PUBLICITY

1. Newspapers
2. Baptist Record
3. Church Bulletins
4. Church announcements
5. At day schools
6. Word of mouth
7. Window cards
8. Hand cards
9. Church letters
10. Sermons by pastors

Note—An "Andrew Club" should be formed in each church. Write for tract.

SELECT GROUP OF PREACHERS

Plan of meetings will determine who selects help. If preachers rotate from one church to another, the Program Committee in counsel with all pastors might select the speakers. If each preacher stays at a given church during the series, of course, that pastor and church will select the helper. Pastors may well do some of the preaching.

A good plan is for the preachers to spread out over the association in day services, preaching at churches, schools, and unchurched communities. They would come to a central place for a great night service.

Another fine plan is to organize the association on the basis of supervisor districts, or, other natural boundaries. As many groups of workers as you have districts would be formed.

We have found a better plan, we think. Have "all day" services, "dinner on the ground" at a different church each day. Daily program recently used in Prentiss County:

11:00 A. M. Morning worship hour. Same preacher each day.

12:00-1:00 Noon—Dinner

1:00-1:15 P. M. Devotional

1:15-1:45 P. M. Some phase of soul-winning discussed, as, Scriptures, problems, methods, the soul-winner, etc.

1:45-2:15 P. M. Message on Spiritual and Consecration themes.

2:15-3:00 P. M. Doctrinal sermon.

Dismiss—Good fellowship.

At the evening hours the preachers went into the pulpits, a different one each evening, with a Gospel message. Fifteen preachers served in 15 churches in the Crusade. (Some of the brethren suggested that each preacher remain in the same pulpit at the evening hour throughout the week).

Reports of the evening services made daily at the central all-day meeting. Offerings taken each evening and "pooled" for the expense of the association services.

Your State workers stand ready to assist in every way.

The services should start on Sunday. A great mass meeting may be had in the afternoon. The series will continue through Friday evening, or the next Sunday.

An association-wide census should by all means be taken well ahead of the date for the services.

Soul-winning study courses should be conducted in all the churches.

The pastors will preach sermons on soul-winning.

Get into all the schools possible.

A great visitation day may be planned, association-wide.

Some suggest a great central baptismal service the second Sunday, each pastor baptizing his own candidates for church membership.

Most of the above suggestions were catalogued during an afternoon conference period, led by the Writer, in the 1940 Prentiss County Evangelistic Crusade, Dr. J. D. Thompson, Booneville, chairman, and Pastor C. E. Patch, Baldwyn, Moderator.

The writer values highly the Association Evangelistic Crusade, having participated in
(Continued on Page 8)

GOING TO HELL? WHO CARES—

(Continued from Page 3)

ed in heaven? Because only God is worshipped in heaven, and this chap would go around falling down before Abraham, or Simon Peter, or the Apostle John. Twice in Revelation John is so overcome he starts to fall in worship before the Heavenly Messenger and each time is admonished to "Worship God." See also, Revelation 4:10—"The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne." Versus, Revelation 9:20—"And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk." "Ye must be born again."

Suppose an unregenerate adulterer should be allowed within the heavenly portals. God's saintly women will be thousands upon thousands of times more attractive there than here. The one with the beastly, unregenerate nature would try there to satisfy his fleshly desires. He won't get there in that state. "Ye must be born again."

I am reminded of the time when a partially intoxicated attorney appeared in a Federal court for his client. The judge reprimanded him, disbarred him from further practice in that court and according to the news reports in the matter, the judge further asked the State bar to disbar him. Yet some people expect God Almighty to receive into the Glory World unregenerate natures such as men will not allow in their homes, neither in their courts. What shame! "Ye must be born again."

While at the Seminary I read this story in the columns of the Cincinnati Enquirer. One wing of an insane asylum in a nearby State caught fire. The fifty inmates of that wing were rushed to the crest of a nearby hill under guard of a half dozen wardens. Firemen had rushed to the scene to try to keep the flames from destroying the main part of the great institution. The usual crowd of the curious looked on. Suddenly one of the crazy ones atop that hill separated himself from the others, rushed down the hill, pushed through the crowd and before kindly hands could stop the mad rush, he had plunged into the flames. A falling brick wall finished what the flames might not have accomplished at the moment. Someone says, "Only a crazy person would have done that." I, too, think only a poor soul mentally deranged would do a thing like that. But Jesus says, "these shall go away into everlasting punishment." Yet, men plunge on in their sin toward that destruction! Why? "As I live, saith the Lord, I have no pleasure in the death of the wicked. Turn ye, O turn ye, for why will ye die?"—Ezekiel 33:11. So, such teaching is not only in the imagery of Revelation.

If some lost person hears these words from the Book of Life and still resolves to push on in the ways of sin, he ought to get a bit of paper and a pencil, and write on that paper the word, "Lost! Lost! Lost!" He should put that paper with other papers of importance, so that when death steals over him and he is laid away, hands settling his estate will find this paper containing the word, "Lost! Lost! Lost!" All doubt as to his deliberately chosen doom will be settled.

"And these shall go away into everlasting punishment."

Going to hell? Who cares? Who does care? Does the liar care? Does the gambler care? Does the whiskey agent care? Does the sinner by your side, whether in the church or out, care?

Going to hell? Who cares? Does the business man care? Some do. Do you? You ought to care. How much do you care?

Going to hell? Who cares? Some farmers care. Do you care? You ought to care. How much do you care?

Going to hell? Who cares? Some mothers and fathers care. O how much we parents should care!

Going to hell? Who cares? God cares. "For God so loved the world, that He gave His only

begotten Son, that whosoever believeth in Him should not PERISH but have EVERLASTING LIFE."—John 3:16.

Going to hell? Who cares? Jesus cares. "For He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Corinthians 8:9.

Going to hell? Who cares? Some church members care? Do you care? How much do you care? What are you doing about it?

"Ye must be born again."

Amazing grace! How sweet the sound,

That saved a wretch like me!

I once was lost but now am found,

Was blind, but now I see."

—o—

EVANGELISTIC CONFERENCE

—o—

Mississippi Baptist Evangelistic Conference, Clinton, March 17-20, 1941.

Hear Drs. L. G. Gates, R. Q. Leavell, W. W. Hamilton, R. G. Lee, and others. Brother B. B. McKinney, Nashville, will lead the singing and conduct a conference on Evangelistic Music.

Plan to attend! The cost is low! The time required is brief! The program is helpful. The benefit is immeasurable! Come!

—o—

A SEEKING MINISTRY

By John R. Sampey, President
Southern Baptist Theological Seminary

—o—

The first word of the Lord Jesus is an invitation: "Come unto me"; "Come, follow me." His second word is a command: "Go, make disciples"; "Go tell."

We dare not invert this order. No one has any business trying to win souls to Christ who has not first accepted his invitation to follow him in person.

It is a common experience with newborn souls that their first thought after this experience is of some friend whom they would like to win to Christ. This first impulse of the newborn Christian comes from the Holy Spirit and no one should resist it.

It is a blessed fact that the privilege of inviting others to come to Christ and receive him as personal Saviour and Lord lasts as long as life on the earth lasts. The young Christian in the fervor of his new experience of Christ can plead with some friend to yield to the Saviour's invitation. An old Christian who has been engaged in the work of inviting people to Christ for sixty or seventy years can still have the joy of persuading people to give their hearts to Christ.

The work of the preacher has many phases and departments of activity, but the most important of all is the seeking ministry. If a pastor quits trying to win souls personally to the Saviour he can do nothing in other departments to compensate for this great loss.

I pray the Lord to bless Mississippi Baptists in the year before us with deep concern for lost souls and great power from the Holy Spirit in winning them to Christ.

—o—

The Vatican gives out the information that the German control in the part of Poland which Germany has taken over, has resulted in the "gravest religious difficulties" for Roman Catholics. Many churches are closed and priests are exiled or dead. We are against the persecutions of Catholics by others, and vice versa.

Through the kindness of Rev. A. Cunningham Burley we receive "Within Our Gates," the quarterly publication of the Spurgeon Orphan Homes in London, England. The last copy reveals a little of the conditions under which the children and their friends live. Some months ago the children were moved from London, and more recently to a still different location. From other sources we learn that the Spurgeon Tabernacle, and College and orphanage have all been bombed by the Germans. The Orphanage buildings will be reconstructed but not in London. Our friends over there have our deepest sympathy, and our earnest prayers that they may be spared and the great work they have been doing may continue through all the years to come.

BAPTISMS IN 1940

—o—

With returns incomplete, we have an interesting report by associations on baptisms for 1940. This early report is made possible by the cooperation of clerks, moderators, pastors, help in this office, and on the part of those visiting the associations.

We find that Hinds-Warren Association leads the State, with 730 baptisms for 1940. Lebanon Association is second with 504; Deer Creek third with 483; Jones County, fourth with 438, and Lauderdale County, next with 345. Others follow in order.

The first three are two and three county associations, making Jones first among the one county units.

When full reports are in, we expect the figure to be above the 13,000 mark. The present total is 12,956 baptisms for 1940.

The complete list follows:

Assn.	No. Baptists	Ass'n.	No. Baptists
Alcorn County	205	Madison County	88
Attala County	180	Marion County	250
Benton County	103	Marshall County	60
Bolivar County	176	Mississippi Ass'n.	177
Calhoun County	318	Monroe County	136
Carroll County	58	Montgomery Co.	84
Chickasaw County	139	Neshoba County	160
Choctaw County*	140	New Choctaw Ass'n.	39
Clarke County	130	Newton County	176
Clay County	127	Noxubee County	83
Columbus Ass'n.	94	Oktibbeha County	184
Copiah County	298	Panola County	97
Covington County	149	Pearl River County	270
Deer Creek Ass'n.	483	Pearl Valley Ass'n.	26
DeSoto County	66	Perry County	152
Franklin County	167	Pike County	227
George County	93	Pontotoc County	320
Greene County	110	Prentiss County	111
Grenada County	47	Rankin County*	246
Gulf Coast Ass'n.	82	Riverside Ass'n.	201
Hinds-Warren A'n.	730	Scott County	248
Holmes County	45	Simpson County	337
Itawamba County	72	Smith County	171
Jackson County	131	Sunflower County	258
Jasper County	80	Tallahatchie Co.	202
Jeff Davis Ass'n.	129	Tate County	134
Jones County*	438	Tippah County	70
Kemper County	56	Tishomingo County	219
Lafayette County	115	Union Ass'n.	76
Lauderdale County	345	Union County	231
Lawrence County	205	Walthall County	136
Leake County	168	Wayne County	151
Lebanon Ass'n.	504	Winston County	142
LeFlore County	157	Yalobusha County	131
Lee County	335	Yazoo County	100
Liberty	65	Zion Ass'n.*	205
Lincoln County	318		

*—Figures on baptisms incomplete.

LET US DO BETTER IN 1941!

—o—

MISSISSIPPI BAPTISTS—

(Continued from Page 7)

three in Neshoba County, one in Carroll County, one in Prentiss County, and, one with a limited county emphasis in Jackson County. He has paid brief visits to other successful association crusades. He feels he saw something of the strength as well as the weaknesses of this phase of the work. Persons were converted in each series. Weaknesses lay chiefly in inadequately preparing for the services.

"PREPARE ye the WAY of the LORD, make His paths straight." Matt. 3:3.

Note—The association-wide series is to be an extra evangelistic crusade, beyond the annual church revival.

This general plan was approved by the 1940 State Evangelistic Committee—F. M. Purser, G. O. Parker, S. L. Walker, and M. O. Patterson: approved by the 1940 Convention, and, adopted at the 1940 Board meeting.

—o—

There are said to be in Japan 350,000 Christians, 41,000,000 Buddhists, and 16,000,000 Shintoists. The government is trying to amalgamate them. Presbyterians in Korea have closed their schools rather than submit to government requirements.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

D. A. McCALL, Executive Secty.

P. I. LIPSEY, Editor

A. L. GOODRICH, Cir. Manager

SUBSCRIPTION: \$1.50 a year, payable in
advance.

Entered as second-class matter, April 4,
1915, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

Our Advertising Department is in charge
of Jacobs List, Inc., Clinton, S. C. Soli-
citing Offices: E. L. Gould, Manager, New
York Office, 40 Worth Street, New York,
N. Y.; J. Archie Willis, 162 E. Ohio Street,
Chicago, Ill.; Geo. F. Dillon and Julian A.
Kirk, 500 National Fidelity Life Building,
Kansas City, Mo.; G. H. Ligon, 421 Bilt-
more Ave., Asheville, N. C.; J. W. Ligon,
729 Park Drive, N. E., Atlanta, Ga.

CONSERVING THE RESULTS OF EVANGELISM

Roland Q. Leavell

"From that time many of his
disciples went back, and walked no
more with him"—John 6:66.

A recent publication stated that
no less than five out of every eight
who join Baptist churches eventual-
ly drop out of active service in the
church life. Why do they drop out?
This is one of our most serious
evangelistic problems. The most
serious charge against mass evan-
gelism is that the converts do not
stick. Is evangelism to blame?

No one will deny that something
is desperately needed when there
can be wide acceptance of the fol-
lowing statement:

OF OUR CHURCH MEMBERS
5% do not exist; 10% cannot be
found; 20% never attend church
services; 25% never pray; 30%
never read the Bible; 40% never
give to any cause; 50% never go
to church on Sunday night! 60%
never give to missions; 75% never
bear any responsibility in the
church; 85% never go to prayer
meeting; 95% never win a soul to
Christ.

These delinquent church members
are not necessarily hypocrites. In
all probability most of them have
been born again. But in one sense
they are lost. Their souls may be
saved but their lives are lost. They
are definitely lost to the work of
the Kingdom of God. It is just as
important to the Kingdom's ad-
vancement to enlist and use the new
members as it is to win new people
to church membership. If evange-
lism is to continue to hold high
favor among the people, it must
include methods of helping new con-
verts to grow in the grace of use-
ful church membership.

There are four methods which
will be helpful in conserving the
results of evangelism: (1) Insis-
tance on the necessity of a Chris-
tian experience, (2) Encouragement
in Christian consecration, (3) In-
struction in the church life, and (4)
Enlistment in church service.

I. Insistence On The Christian Experience

Undoubtedly many of those who
unite with the church and later fall

away have never been born again.
"They went out from us, but they
were not of us; for if they had been
of us, they would no doubt have
continued with us; but they went
out, that they might be made mani-
fest that they were not all of us,"
I John 2:19.

1. Relate the Christian Experience

It is both reasonable and right
that anyone should tell his experi-
ence of grace before being admitt-
ed into church membership. To do
so helps the convert. One who is
truly converted should delight in
telling the story. To have each one
tell his experience protects the
church. It is just as reasonable and
right to have this done by those who
unite with the church by letter as
by those who come on profession of
faith.

2. A Committee for New Members

Sometimes this giving of one's
testimony of conversion is done dur-
ing the brief and hurried moment
when the candidate stands before
the congregation. To give a testi-
mony before the entire congrega-
tion is so terrifying to most people
that the custom has been largely dis-
continued. More often the pastor
asks a few, leading questions and
lets it go at that. There is no other
institution anywhere which admits
new members so easily.

It seems to be a better plan for
a committee, probably of the dea-
cons, to be given the task of hear-
ing the testimony of each new mem-
ber who comes in. Surely the pas-
tor should hear as many of these
testimonies as possible, so that he
might give instruction to those who
are not clear on how to be saved.
This committee could hear the tes-
timony either before or after the
candidate presents himself to the
church and is voted into the mem-
bership. But certainly it should be
done before baptism.

II. Encouragement In Christian Consecration

After a Christian is received into
full church fellowship, it is vital to
his future usefulness that he be en-
couraged and directed in the Chris-
tian life. Too often it is true that
Baptists "dip 'em and drap 'em."
We make the following suggestions
for the encouragement of new mem-
bers.

I. A Pastoral Visit

The most valuable time for a
visit from the pastor to a new church

member is immediately after the
new member joins the church. Babes
in Christ need nurture just as truly
as infants in the home require the
close and careful attention of the
parents. Infant mortality in the
church can be prevented largely by
a little personal care from the pas-
tor. He can sympathetically help
during these difficult days of ad-
justment immediately after a life
decision for Christ.

2. Life Habits.

Every new church member should
be asked to take up five habits for
life, namely: (1) Read the Bible
daily, (2) Pray daily, (3) Be faith-
ful in preaching attendance, (4)
Tithe the income into the Lord's
work, and (5) Seek to find an op-
portunity at least once every week
to talk to someone about his soul.

3. Win Others.

New converts are apt soul-win-
ners. The flowing heart of love,
yet warm in the new experience of
grace, can warm many another
heart toward the Saviour. It is one
striking evidence of conversion when
a new church member desires to
lead another to Christ. The pastor
or the committee who hear the tes-
timonies of the new converts should
seek to encourage these converts
to obey this heavenly impulse to
win someone else to the Saviour.

III. Instruction In Church Life

1. Instruction by the Pastor.

Many pastors invite all those who
unite with the church during a
quarter or during a revival meet-
ing to meet them one or more times
for instruction. This is surely a
minimum of what should be done.

2. Instruction Classes.

Some churches have a series of
four meetings for new converts,
usually on four successive Wednes-
day nights, in which definite in-
struction is given along four lines
of church life. (1) At the first
meeting instruction about the church
itself is given. The covenant is read
and explained. The organizations
are reviewed. If it is a large church,
the building is looked over. The
meaning of church membership is
made clear. (2) The second meet-
ing is given to study of what Bap-
tists believe. A clear understanding
of the distinctive doctrines of the
denomination always breeds loyalty.
(3) The third meeting is devoted
to a study of stewardship. The
scriptural teaching about tithing is

explained. The financial program of
the church is outlined. Subscription
cards and church envelopes are giv-
en to the new members. (4) In the
remaining meeting the church's
worldwide missionary program is
taught.

3. Study Courses.

The study courses offered by the
Sunday school, the training union
and the missionary society are help-
ful to new church members.

4. A Sponsor.

Some pastors assign a "pal" or
"Sponsor" to every new member.
This sponsor is asked to be friend-
ly, and interested in bringing that
member into cordial Christian fel-
lowship with the other church mem-
bers. It is sometimes difficult for
those transferring membership from
one church to another to be trans-
planted successfully. These sponsors
can notice and supply the remedy
for continued absence or other signs
of dropping out of the church life.
Deacons usually make excellent
sponsors for new members.

5. A Gift Book.

The Baptist Sunday School Board,
Nashville, publishes a pamphlet,
"Definite Decisions For New Church
Members," costing 10c, which may
be given profitably to all new
church members.

IV. Enlistment In Church Service.

Recently over one hundred work-
ers in one of the largest Southern
Baptist churches held a Saturday
afternoon retreat in a lovely spot
far from the city, during which they
addressed themselves to the prob-
lem of how to hold new members
in the church life. The pastor asked
each to tell just what held him. Al-
most without an exception, all told
of how they were held by being
asked to take up some active ser-
vice in some department of the
church life. Most of them were first
enlisted and trained in the Baptist
(Continued on Page 13)

SUBSCRIBE FOR THE BAPTIST
RECORD

For Speedy

HEADACHE

Relief

STANBACK

DOES NOT LEAVE YOU UPSET

Snap Back with

Sunday School Lesson

Prepared by
Bracey Campbell

The Slighted Invitation
Luke 14: 15-35.

I. Introduction to the Parable. v. 15.

"One of them that sat at meat with him . . . said unto him, Blessed is he that shall eat bread in the kingdom of God." You can see the unctuous old hypocrite solemnly shaking his head, and letting the words fall unctuously from his tongue. But with all our Lord's benignity and forbearance, there was one thing He could stand, and that was cant. He therefore does not answer the man as though he had been a single soul longing for communion with God, but utters a parable to rend him and the rest that a verbal appreciation of the kingdom was often joined with an entire refusal to enter it. Now read the parable, beginning with the fifteenth verse.

II. The Preparation. v. 16.

"A certain man made a great supper".

1. The Person meant, God.

This is undoubtedly a parable of the gospel where the gospel is regarded as a great feast. This parable is to teach us that God knows man and regards man in the preparation of the gospel. The gospel is for man, and man is invited to the gospel feast.

2. The Guests, the children of Israel. They were the originally invited guests. From the call of Abraham all the way, the invitation had been sent to the children of Abraham.

3. The messengers. "He sent forth His servants to say to them that were bidden, 'come'."

Back in the country where I was reared the custom of log rollings and house raisings obtained unto a period within my memory. My uncle Leonard cleared a new ground. He chopped all the trees down and then chopped the logs up into lengths short enough to be carried. (I beg your pardon! I mean "short enough to be toted." If you don't know what the word "tote" means your parents sadly neglected your early education.) All the neighbors passed by and saw my uncle Leonard clearing the woods off that new ground. They all knew he was going to give a log rolling. A day or two before that log rolling my aunt Mary with the help of a number of

the neighbor women was busy getting the food ready for the dinner on the day of the log rollings, while some days before that uncle Leonard had sent his eldest son, a lad in this middle teens on horseback up one road, across the creek and down the road on yon side of the creek to tell the men that things were ready now for the log rolling and that it would be on such a day. This was the invariable custom among the early settlers of my native country in clearing their land of the virgin forests and in erecting their dwelling houses.

Some such custom as this obtained in the Holy Land in the days of our Lord and was perfectly familiar to the people who were listening to Him as he spoke these words. The messengers whom God sent to invite the children of Israel to the Gospel feast were remotely the Old Testament prophets but specifically there was one, "His servant," John the Baptist. He it was who came proclaiming the acceptable year of the Lord and saying to the people the Kingdom of Heaven is at hand. You will recall how he insisted that the day had now come when they might expect the appearance of him who was bringing God's judgement unto men. He said of himself that he was simply the voice of one crying in the wilderness and saying get ready now for God is ready.

III. The reaction to the invitation. vs. 18, 19

They all "with one consent began to make excuse." Their excuses appeared to be different, but their reasons for making them were all the same. They did not care to accept the good man's invitation to supper. So men for various assigned reasons neglect the gospel invitation. There were Jews in His day who would not give ear to the message of John because, as they said, he was possessed of a demon. The same people would not respond to the message of our saviour, saying of him, "Behold, a glutton and a wine bibber." Look about you now and you will perceive as many men and women as you have time to see who for one reason or another decline the gospel invitation. Did I say for one reason or another? I was wrong about that. The reason is one, the same in every case, they just do not want to serve the Lord. They are just determined that they will not yield to Him. For what every excuse their reason is the same. They will not go unto Him that they might have life, they will not repent of their ungodliness which they are ungodly doing.

Let us look at these men, just a glance. In what they said was

their reasons for not attending the feast there is not one thing intrinsically wrong. There is no harm in owning a field; there is no harm in plowing with a team of oxen, there is no sin in getting married. All these things are the desired experiences of normal life. But these men thought more of the possession of property, the demands of business, and the pleasures of home than they did of the privilege of being the guests of the man who had invited them. The only reason men reject the gospel invitation is that they think more of something else than they do of the gospel and the Lord of the gospel. Whenever you invite anyone to accept the Lord and have that one respond that he would become a Christian but—! You may just put it down that Mr. Coming—but is not coming because there is something or body that he loves better than he loves the Lord.

Now of course he is making a fool's choice. There is no sufficient reason why any man should reject the gospel invitation. Any excuse that anybody offers as a reason for not exalting the saviour as Lord of his life is dictated by the devil. Thou art without excuse, O man, whosoever thou art that dost for any assigned reason refuse to accept the Lord. Thine excuse is insufficient and thine eternal ignominy and agony and irreparable loss will meet thee in the judgement.

IV. Those who finally reject the Lord's invitation are utterly lost. Note the language of the host. "I say unto you, that none of those men that were bidden shall taste of my supper." Those men that were bidden just hardened their impenitent hearts and being thus hardened and impenitent they were unfit to sit down at the table of this gracious host. The careless men who cling to some fleeting value of this world instead of obeying the command of the Lord to repent and exalt the Lord Jesus come to the point where they find themselves beyond the point of redemption destined to a fate of eternal woe and wailing, weeping and gnashing of teeth. This is the so-called black line in the face of God. Beware of beholding it in the day's judgement.

RECOMMENDATIONS

Of the State Evangelistic Committee to the Convention by Way of the Board:

1. We recommend that the Associations have an Associational Evangelistic Week in which time, efforts will be made to reach all the churches in the Association simultaneously.

2. We would recommend that the

Southern Baptist Convention Evangelistic Committee's plans of Evangelism be endorsed and followed in our program.

3. We recommend that we have a State Evangelistic Conference at Clinton on March 17-20, 1941.

4. We recommend that the Baptists of Mississippi yield themselves to the Power of the Holy Spirit, in an earnest effort, to lead not less than 15,000 people to Christ in 1941.

5. Your Committee desires to offer the following observations without recommendation: We look with favor upon "Highways and Hedges Evangelism," by available Seminary students throughout the summer months.

D. A. McCall, Director
G. O. Parker
S. L. Walker
F. M. Purser
M. O. Patterson
D. Wade Smith

—BR—

SOME SUGGESTIONS FOR PREPARATION FOR REVIVAL MEETING

Geo. P. White

—O—

1. Let us confess and forsake our sins.

2. Let us pray for the forgiveness of sin.

3. Select some careless church member, and some lost person, for whom you will pray daily, and seek to win them to Christ.

4. Pray earnestly for the Lord to revive our church membership.

5. Be sure to attend ALL services of the meeting from the first to the last, if at all possible.

6. Invite others daily to attend the services.

7. If there are other members in your family, let them read this letter, talk it over, pray about these matters, and all join together to be present at the times appointed.

We are living in treacherous times, and how we need to be prepared for any emergency that may arise. If our hope is in Christ, and we are living for Him, we are safe whatever may come. Let each one join with the prophet of old, "As for me and my house, we will serve the Lord."

—BR—

SUBSCRIBE FOR THE BAPTIST RECORD

HEADACHE?

NERVES TENSE, JITTERY?

Next time your head aches and your nerves are jittery, get quick relief with Capudine. Acts so fast and smooth because it's liquid. Follow directions on label. All druggists, 10c, 30c, 60c bottles.

Liquid **CAPUDINE**

January and February are for the promotion of the
Baptist Hundred Thousand Club
for a Debtless Denomination. Every church should help
Ask your pastor for a membership card

tion Evan-
s of Evan-
followed in

we have a
ference at
1941.

t the Bap-
themselves
y Spirit, in
d not less
ist in 1941.
ires to of-
tions with-
look with
nd Hedges
Seminary
e summer

Director

FOR PRE-
VIVAL

orsake our

ne forgive-

ss church
erson, for
, and seek

the Lord
membership.
ALL serv-
the first
ible.

to attend

members
read this
about these
together to
appointed.
reacherous
to be pre-
that may
Christ, and
e are safe
each one
d, "As for
serve the

BAPTIST

E?

and your
relief with
smooth be-
ctions on
de bottles.

NE

Sunday School Department

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS CAROLYN MADISON, ELEM. SEC.

EVANGELISM

The Sunday school and Evange-
lism! How true it should always be
that the Sunday school is teaching
the Word for the ultimate purpose
that the lost may be saved, as well
as to strengthen the saved.

In all the far-reaching work of a
Sunday school, and with the many
things it can do, and do well, it is
also a most vital and major part
of its program to win the lost ones
to Christ. The fact that a Sunday
school reaches and contacts so many
people lends to its greatness as an
evangelizing agency.

The Sunday school is the great-
est soul winning agency of the
church. This is no boast, but mere-
ly what should be taking place
when it is realized that in the school
there are lost people, Bible taught
people, the best soul winners, and
those of all ages, thus reaching the
young as well as the old. When we
find these favorable conditions,
then if the school is not reaching
them for Christ it is failing in one
of the very things for which it was
organized.

How may the Sunday school help
in winning the lost? In many ways.
One of the first is to use its or-
ganization to find the people
through a religious census, through
checks of list of prospects, and
through miscellaneous information
as it may be gathered from time
to time. But, first of all, FIND the
people.

Then, the very important part of
actually visiting these people to get
them into the classes for teaching
and then into the preaching serv-
ices. Nothing counts quite so much
in this as the visitation program
so far as reaching them for the
class work.

In all this, let us not try to go
without definite prayer for God's
guidance, realizing that unless he
shall lead we shall surely fail.

Prayer lists make this part very
definite, both for the individual
teacher, department superintendent,
other workers, and then for the
weekly and monthly meetings of the
officers and teachers when these
names may be presented and the
lost prayed for.

After all is said and done, it still
remains true that the teacher who
is consecrated will be the one who
has the greatest opportunity to win.
This is true because of the close
and intimate contacts they have
that no other person has just to that
extent. Our Sunday school teachers
thus become our greatest potential
soul winners.

About 90% of all the additions to
our churches by baptism are Sun-
day school people. This does not
mean that one cannot be saved if
he is not in Sunday school, but it
does mean that not many of them
are being saved unless they are in
Sunday school. The point? Just this:
let us work the harder to reach the
lost for the Sunday school so that
they will have the advantage of the

warm, friendly, favorable, spirit-
ual atmosphere of the school as well
as the teaching of the Word in
their lives and the preaching of
it also.

Let us make 1941 the greatest
year in our history for actually win-
ning people to Christ through the
agency of these schools. They are
great in possibilities; may we real-
ize on this golden privilege. Make
Evangelism first in the school and
then the school will be first in the
greatest work.

SUGGESTIONS FOR SIMULTANEOUS ASSOCIATION-WIDE SOUL-WINNING CRUSADE

M. E. Perry

As is evident to all observers,
there has been a noticeable increase
in both interest and effort in win-
ning the lost to Christ in both State
and Southwide fields. This interest
and effort has been crowned with
a measure of success that is indeed
gratifying. Accompanying this soul
winning effort has been an increase
in church attendance; S. S. and B.
T. U. interest; more finances, and
naturally an increase in church
membership.

Further, it has raised Missionary
Baptists' morale; blessed whatever
inferiority complex may have ex-
isted; proven itself as the one se-
cure foundation on which it is safe
to build and has served to keep our
denomination in a position of lead-
ership.

In line with recommendations
from both State and Southwide
Conventions, we greatly desire to
launch a Soul-winning Crusade in
Mississippi, utilizing the associa-
tion through which to work, mak-
ing the present Convention year the
greatest in Mississippi Baptist's
history.

It is reasonable to believe that
with the whole-hearted cooperation
of both pastors and lay members of
our fine associations, we can suc-
cessfully conduct SIMULTANEOUS,
ASSOCIATION-WIDE SOUL-WIN-
NING CRUSADES in each associa-
tion during the year 1941. Having
already won, in round numbers,
13,000 souls during the year just
past, with our present plan, we have
faith to believe that this number
would be increased to between 15,-
000 and 20,000 by the close of this
Convention year. Surely it is a
worthy challenge and with nothing
to hinder but our possible inertia
and lethargy in and toward a larg-
er and more comprehensible plan,
we have no legitimate reason for our
failure, if fail we do.

Study the foregoing carefully
and prayerfully. Ask the Lord
what He would have us do. If there
is a people on earth that should be
willing to do just that, it seems we
are that people.

The purported purpose of a Sim-
ultaneous, Association-wide Soul-
Winning Crusade is, of course, sug-
gested by the title.

1. We hope to have a revival in

SKIN IRRITATION
ITCHING and BURNING of
Gently cleanse affected parts and
quickly relieve fiery torment with
RESINOL OINTMENT AND SOAP

every Church in every association.

2. Every church cooperating.
3. Utilize the association unit.
4. Ask association pastors, to-
gether with the best outside help
obtainable, to preach in these re-
vivals.
5. Put the emphasis on Soul Win-
ning and Fellowship.
6. Stress the need of church
membership and Christian Steward-
ship.

Past achievements prove that this
plan will REACH THE GREATEST
NUMBER OF PEOPLE IN THE
SHORTEST LENGTH OF TIME.

EVANGELISTIC TRACTS

For your information we list the
following tracts which may be se-
cured from the Baptist Sunday
School Board, 161 Eighth Avenue,
North, Nashville, Tennessee:

- "Sin and The Saviour" by W. W.
Hamilton.
- "How To Be Saved" by J. H. Dew.
- "How Much Must I Understand"
by Geo. W. Quick.
- "Fath" by Len C. Broughton.
- "A Brief Catechism on Baptist
Beliefs" by I. J. VanNess.
- "An Adequate Church Music Pro-
gram" by Ernest O. Sellers.
- "The Supper of Our Lord" by
Geo. W. Truett.
- "Baptists and Their Place in the
World" by Geo. W. McDaniel.
- "The S.O.S. of Humanity" by
John W. Shepherd.
- "Weighed And Found Wanting"
by John L. Hill.
- "Man's Questions and God's An-
swers" by Urban R. Pattillo.
- "Is Your Child Saved?" by Lucie
T. Yates.

The following tracts may be se-
cured from The Home Mission Board,
315 Red Rock Building, Atlanta,
Georgia:

- "An Andrew Club In Every
Church" by R. Q. Leavell.
- "Conserving The Results of Ev-
angelism" by R. Q. Leavell.
- "Evangelism In The Home" by R.
Q. Leavell.
- "Brightening Up Heaven" by
R. Q. Leavell.
- "The Way of Salvation" by Lea-
vell.
- "Cooperative Evangelism In Dis-
trict Associations" by R. Q. Lea-
vell.

For Quick Cough Relief, Mix This Remedy, at Home

No Cooking. No Work. Real Saving.

Here's an old home remedy your
mother probably used, but, for real re-
sults, it is still one of the most effective
and dependable, for coughs due to
colds. Once tried, you'll swear by it.

It's no trouble at all. Make a syrup
by stirring 2 cups of granulated sugar
and one cup of water a few moments
until dissolved. No cooking is needed—
a child could do it.

Now put 2½ ounces of Pinex into a
pint bottle, and add your syrup. This
makes a full pint of truly splendid
cough medicine, and gives you about
four times as much for your money.
It keeps perfectly and tastes fine.

And you'll say it's really amazing,
for quick action. You can feel it take
hold promptly. It loosens the phlegm,
soothes the irritated membranes, and
helps clear the air passages. Thus it
eases breathing, and lets you sleep.

Pinex is a compound containing Nor-
way Pine and palatable guaiacol, in
concentrated form, well-known for its
prompt action on throat and bronchial
membranes. Money refunded if not
pleased in every way.


1941

GO BY BUS

All Signs Point

COMFORT-ECONOMY

You can start the new year right by re-
solving to do your traveling this modern,
comfortable and economical way. Lux-
urious Tri-State Coaches will make your
trip more enjoyable from every angle.
You'll see more and pay less when you go
by bus. See your local agent.



AD. No. JA-6-41

TRI-STATE COACHES

The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children:

How did you like the "Guess My Name" quiz last week? I tried some older folk on some of these and they seemed to enjoy them, so I'm giving you two more this week. Remember, if you guess the name after the first clue, your grade is 100, if you guess after the second, your grade is 80, after the third, 60, and after the fourth 40. I'd like to hear some reports of your grades. Probably they are all 100's. If they are not, don't feel too ashamed because little folks aren't expected to know all about the Bible.

With love,

Mrs. Frances Steele.

Bible Study

Godliness: Stephen Forgives His Enemies. Read Acts 6 and 7.

"Follow after righteousness, godliness, faith, love, patience, meekness." I Timothy 6:11.

Stephen was one of the first deacons set apart by the church at Jerusalem to look after the business of the church in caring for the widows and poor and seeing that the money was properly distributed. Stephen was honest, full of the Holy Spirit and wisdom and was therefore one of the seven chosen for this service. But Stephen not only waited on the poor, but did great miracles and preached to them, also. Some of the Jews who refused to believe on Jesus became offended and seized Stephen and took him before the Council for trial. They hired false witnesses who accused him of speaking wicked words against the temple and against God's law. When the high priest asked him if these things were so, Stephen replied by preaching a sermon to them in which he accused them of being the murderers of Jesus the Son of God.

When the men in the Council heard these words, they were so filled with rage against Stephen that they gnashed on him with their teeth as wild beasts would do. But he, looking up toward heaven, saw a glorious light there, and Jesus standing at the right hand of God, and he said, "I see the heavens opened and Jesus standing at the right hand of God." Then they cried out against him and stopped their ears that they might not hear his words. They ran upon him in a mob and drove him out of the city and stoned him to death. While they stoned him, he knelt down on the ground and prayed, "Father, forgive them for this sin." And when he had prayed, he died.

Bible Character Quiz

Guess My Name

1. I am a man who was promised to my parents in their old age.
2. I married Rebekah and was comforted by her after my mother's death.
3. My son, Jacob, deceived me and received his brother Esau's birthright and blessing.
4. My father, Abraham, obeyed God and was ready to offer me as a sacrifice in obedience.

Guess my name.

(Answer found in Gen. 22:9.)

1. I am a business woman of the city of Thyatira.
2. I listened to Paul's preaching and was baptized with my household.
3. I told Paul and Silas to come into my house and abide there.
4. I am a seller of purple and worshipped God before I accepted Christ.

Guess my name.

(Answer found in Acts 16:14)

Sherman, Miss.,
Jan. 6, 1941.

Dear Mrs. Steele:

We are Every Family Plan readers of the Baptist Record now and enjoy it every week and of course read the Children's Circle first.

We are sending a small gift to the orphans and hope in our small way to be a little help. We will try to send more this year.

Lots of love from each of us,

The Intermediate B. T. U.

The gift which you consider small is very helpful, and we thank every one of you and your leader too. The "Every Family Plan" is the best plan, isn't it?—F. L. S.

Laurel, Miss., Jan. 3, 1941.

Dear Mrs. Steele:

I have written once before to the Circle. I enjoy reading the letters in the Children's Circle. I go to Sunday School every Sunday. Santa Claus brought me a watch. I hope my Mama will see this in the Baptist Record.

Yours truly,

Jerry-Louise Jones

Now that you have a watch, Jerry, you'll have good help in being on time wherever you go. Let us hear from you again.—F. L. S.

Chester, Miss., Jan. 6, 1941

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I am a little girl eight years old. I go to Chester Consolidated School. I am in the second grade. I have never made anything except A and B on my report cards. I go to church at Chester Baptist Church. My sister is my Sunday School teacher. I love her lots. I am sending five cents for the orphanage.

Your new friend,

Bobbie Jean King.

Bobbie Jean, you must be used to being on the honor roll at school. Just keep up the good record. Thank you very much for this gift to the orphanage.—F. L. S.

New Albany, Miss.,
Jan. 2, 1941

Dear Mrs. Steele:

I am ten years old and I'm in the fifth grade. I like school pretty good. My teacher's name is Mrs. Ruby Phillips. I go to Sunday School, B. T. U. and church every Sunday. My Pastor is Dr. J. P. Kirkland and I love him very much. I am answering Mary Frances Byrd's questions:

1. Jesus was born in Bethel.
2. Jesus was a Jew.
3. The wisemen brought gold, myrrh and frankincense.
4. Jesus' mother's name was Mary.

5. The two Christmas passages are found in Luke and Matthew. I am sending these questions:

1. What is the longest book in the Bible?
2. What chapters in the Bible are nearly alike?
3. Where is the middle verse of the Bible found?
4. What verse in the Bible contain the all the letters of alphabet except the letter J?
5. Where is the wisdom chapter found? I have decided to give a dime out of my tithe to the orphans. Please find enclosed one dime. I wish that you and all the circle may have a happy and prosperous year. I wish someone would write to me. My address is 350 Monroe Avenue, New Albany, Mississippi.

Your friend,

Ruth Russell.

We appreciate these good wishes, Ruth, and send you ours. We are grateful also that you are sending part of your tithe to the orphanage.

That is an excellent way to invest it for God. I hope we will have some correct answer to your questions—as correct as are the answers to Mary Frances' questions which you send.—F. L. S.

Dennis, Miss.,
Jan. 6, 1941.

Dear Mrs. Steele:

This is my first time to write to the circle. I am a little girl eight years old. Dec. 17th is my birthday. I go to school at Dennis. Miss Effie Kennedy is my teacher. I also go to Sunday school and church at Mt. Zion Church and enjoy reading my lesson. Bro. E. D. Estes, State Evangelist, was with us the first week in Dec. and helped us to ceil our church house. It is warm and pretty now and we thank him very much. Our pastor's name is Bro. Guy Graham and we love him too.

I will go, hoping to see my letter in print on the Children's page. I am enclosing 10c for the orphanage.

Your new friend,

Emogene Harris.

Your church must be much more comfortable now. Emogene, with the new ceiling. Thank you very much for the gift which you enclose.—F. L. S.

Chester, Miss.,
January 6, 1941.

Dear Mrs. Steele:

This is my first attempt to write to the Children's Circle. I am a little girl eleven years old and I will be in the eighth grade next year. I go to church and Sunday School. My Sunday School teacher is Mr. Hughes and my school teachers are Mr. Hughes, Miss Glover, and Mrs. Campbell. I love all of them. I am a member of the Baptist church of Chester.

Enclosed you will find one nickel for the Orphanage.

Love to you and the Children's Circle.

A new friend,

Sarah King.

Thank you, Sarah, for sending a gift. We are happy to have you and your little sister as members of the Children's Circle.—F. L. S.

New Orleans, Louisiana,
January 6, 1941.

Mrs. X. O. Steele,

Magee, Mississippi.

Dear Mrs. Steele:

The gift of \$12.30 from the Children's Circle, toward the expenses of Miss Lynn Fleming here at the Baptist Bible Institute, came today and I join her in expressions of gratitude to you and the young folks associated with you for the help given this fine young woman.

You will rejoice with us that already we have about \$1600 of the \$3600 for which we are asking in January to meet our interest obligation. We are grateful for the friends who love us and believe in us and help us.

Again thanking you and the young people, I am

Yours gratefully,

W. W. Hamilton, President

SEBASTOPAL

To the members of Sardis Baptist Church; Sebastopal, Mississippi. Our church is sending to you this year our State Baptist paper, which I think is the best paper to be found anywhere. It is our denominational paper and will inform us of our work that we are doing from here to the ends of the world for our Lord's cause.

I trust we shall read it carefully

TO RELIEVE MISERY OF **COLDS** quickly use **666** LIQUID TABLETS SALVE NOSE DROPS COUGH DROPS

and prayerfully for it tells us what we are doing and what we need to do. You will find in the first issue an outline of our work for the year here at Sebastopal.

Promotional program for this year.

I. S. S. and B. T. U. every Sunday.

II. Preaching days are Second Saturday and Sunday in each month.

III. All day mission program, February 28, 1941.

IV. Third week in July, V. B. S.

V. Fourth week in July, B. T. U. Training courses.

VI. Second week in August, Revival.

VII. Second week in November, Stewardship Revival.

VIII. Second week in December, S. S. study courses.

IX. Mission offering quarterly for Cooperative program.

Your pastor,

John W. Burnett.

Old Age Policy Pays up to \$50 a Month!

Needed Protection, Ages 65 to 85, Costs Only 1 Cent a Day

The Postal Life & Casualty Insurance Co., 327 Postal Life Building, Kansas City, Mo., has a new accident policy for men and women of ages 65 to 85.

It pays up to \$500 if killed, up to \$50 a month for disability, up to \$25 a month for hospital care and other benefits that so many older people have wanted.

And the cost is only 1 cent a day—\$3.65 a year!

Postal pays claims promptly; more than one-quarter million people have bought Postal policies. This special policy for older people is proving especially attractive. No medical examination—no agents will call.

SEND NO MONEY NOW. Just write us your name, address and age—the name, address and relationship of your beneficiary—and we will send a policy for 10 days' FREE INSPECTION. No obligation. This offer limited, so write today.

Boils & Itching

Don't let Boils and Itching keep you in misery. Enjoy the soothing and cooling antiseptic properties of GRAYS OINTMENT. On the market since 1820. Growing more popular every day. 35c at all drug counters.

Pull the Trigger on Lazy Bowels, and Comfort Stomach, too

When constipation brings on acid indigestion, stomach upset, bloating, dizzy spells, gas, coated tongue, sour taste and bad breath, your stomach is probably "crying the blues" because your bowels don't move. It calls for Laxative-Senna to pull the trigger on those lazy bowels, combined with Syrup Pepsin to save your touchy stomach from further distress. For years, many Doctors have used pepsin compounds as vehicles, or carriers to make other medicines agreeable to your stomach. So be sure your laxative contains Syrup Pepsin. Insist on Dr. Caldwell's Laxative Senna combined with Syrup Pepsin. See how wonderfully the Laxative Senna wakes up lazy nerves and muscles in your intestines to bring welcome relief from constipation. And the good old Syrup Pepsin makes this laxative so comfortable and easy on your stomach. Even finicky children love the taste of this pleasant family laxative. Buy Dr. Caldwell's Laxative Senna at your druggist today. Try one laxative that comforts your stomach, too.

DO YOU WANT TO BE SAVED?

(Tommy's Experience)

Bobbie Trent

A Soldier Boy in the World War had been troubled because of his sins. He had tried to find peace, but somehow he had not found it.

"Tommy", said the chaplain, "Did you ever hear how Jack got to be a soldier?"

"No sir," said Tommy, "How was it?"

"Jack was only eighteen," explained the chaplain. "He applied for admission in the army. He was refused."

"You are two inches short," the officer told him. "And you have that crippled foot."

"Jack was heart-broken. He could never be a soldier, he thought. He told me about it one day."

"I'll tell you what you can do," I said. "I have a friend who is a doctor. He trains young athletes. Put yourself in his hands. He'll make a soldier out of you, I promise."

"Jack went to the doctor and talked things over."

"If you'll quit depending on that brace, and put yourself in my hands, I'll make a soldier of you," the doctor promised.

"Jack did that very thing. He took off his brace and forgot about it. He put himself in the doctor's hands. He did as the doctor said. He depended on him. The doctor fixed his bad foot. He gave him some special treatments. And he made good his promise. He made a soldier out of Jack."

"God makes you a promise just as that doctor did. He says, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' That means put yourself in Jesus' hands."

Tommy drew a long breath. "Why, sir," he said, "is it as simple as that? I can trust him to save me right now."

Tommy did just that. He put himself into the hands of Jesus. He depended on Jesus to save him. And he found the peace that passeth understanding—the peace of heart—that Jesus Christ gives to all who really trust him.

How About You?

Do you need to be saved? "I haven't done anything very bad," you say. "I haven't committed a crime." That may be true, but you need to be saved just the same. Have you ever done anything even a little bit wrong? Have you ever said anything that was not exactly true? Have you ever had a wrong thought? "Of course," you say. "Every boy and girl, every man and woman, does that sometime." And you are right. You are saying the very thing the Bible says in Romans 3:23, "All have sinned." That "all" includes you. It means that you are a sinner, that you are not on good terms with God, that you are lost, that you need to be saved.

Would you, too, like to act on God's promise and find his peace that nothing on earth can ever give? It is not hard. Let us think about it awhile, and see what one has to do. Becoming a Christian is not a matter of age, nor of family connection, nor even of race. EVERY PERSON must be truly sorry for his sins and make up his mind to

do the things that please God. He must believe in his heart that God, for Jesus's sake, forgives his sins and is ready to help him live as Jesus' followers should live.

The person who repents of his sins and trusts Jesus to save him is to be "saved" or "converted". That word "converted" is an interesting word. It comes from two Latin words, cum and verto. Verto means "to turn around" and cum means "with". It describes just what happens to everyone who repents and believes. He "turns around with Jesus" to try to do better. That is why we use it as a name for what takes place when a person turns against sin and trusts Jesus to save him. Sometimes we call it "becoming a Christian."

Jesus made it very clear that one does not become a Christian when he reaches a certain age, nor because his father and mother are Christians. He made it clear that one does not become a Christian because he goes to Sunday school and church, nor because he tries to be honest and truthful. He made it clear that one does not become a Christian even by joining the church, nor by being baptized. He becomes a Christian only by being converted, by repenting of his sins and believing on Jesus as HIS Saviour from sin.

Here are three verses that tell you how to become a Christian:

"For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36.)

"Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31.)

When you really see how good Jesus is and how much he loves you; when you remember that he died for YOU, you will be sorry that you are not good, as he wants you to be. When you are sorry enough to turn against your sins, that is repenting.

When you depend on Jesus to forgive you and save you, that is believing. And when you really repent and believe, Jesus saves you right then. For you have put yourself in his hands. And he always makes good his promise.

Do you want to be saved? Will you "turn around WITH Jesus"?

Will you pray,
"Into my heart,
Into my heart,
Come into my heart, Lord Jesus.
Come into today, come in to stay,
Come into my heart, Lord Jesus?"

CONSERVING THE RESULTS—

(Continued from Page 9)
Training Union. Others were first active in Sunday school. And still others named various other types of church service which interested them.

It is evident that a definite activity in the church program for each new church member is the solution of much of the difficulty of drifting members. The evangelists and pastors should give themselves

to the task of saving the saved folk by finding where they can serve best.

1. An Enlistment Card.

Some churches use a printed enlistment card for finding out just where each new member can be set to work. One side of the enlistment card has the name of the church at the top, a line for the signature of the new member at the bottom, and a statement of three pledges between.

The first pledge is for attendance. There are places for checking whether or not the new member expects to attend morning worship, evening worship, prayer meeting, Sunday school, the missionary society, the training union, and the brotherhood.

The second pledge is for a subscription to the financial program of the church.

The third pledge is to tithe the income into the Lord's work.

The other side of the card is a pledge to service. On it are listed all types of work in the Sunday school, the training union, the missionary society, and the brotherhood. At the side of each listed opportunity for service there is a square for checking. Also there is printed a list of other types of service, such as soul-winning, singing in the choir, ushering, taking the offering, visitation, scout work, and the like. Surely every resident church member who is able-bodied can find some place to serve in these many fields of work. The choices of work which are checked on this card are greatly helpful to the organizers in the church in placing the new members in the proper types of service.

2. Learn of Previous Service.

Those new members who come by transfer from other churches have possibly done valuable service in their former church life. This should be determined as definitely as possible, and all previous successful service should be capitalized.

3. Responsibility of the Pastor.

The responsibility for enlistment of new church members and conservation of the evangelistic harvests rests ultimately on the pastor.

4. Enlistment by the B. T. U.

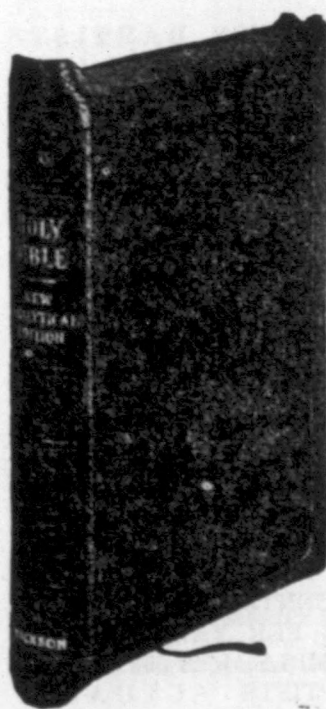
The director of the Baptist Training Union, his presidents and his leaders form the finest ready-made committee for this work that can be found in the church organization. The very nature of the training union life is one of enlistment and training for service.

December 12 was a good day for Verona Baptist Church. Brother Calvin filled his regular appointment. At the conclusion of the morning service five persons were received into the church, four on profession of faith, and one by letter. Forty-seven attended Sunday school and fourteen attended B. T. U.—R.

The Harmony Church of Clarke County Association suffered the complete loss of its building by fire on January 12th. The loss included the Sunday school annex which had been very recently completed. A small part of the furnishings was saved. May the Lord give courage, wisdom, and strength to this group of His saints.

FOR SALE: A Good used Starr Piano. Remington Model. Apply to O. A. Cox, Crystal Springs, Miss.

This Bible FREE
NEW ILLUSTRATED TEACHER'S REFERENCE BIBLE



- Divinity Circuit Binding
- Large, Clear Type (Page Size 5½" x 8")
- Self-Pronouncing
- Center Column References
- Illustrated Readers' Aids
- Headbands
- Eight Color Plates
- Seven Sepia Plates
- 16 Full-Page Maps
- Geographical Index
- Presentation Page
- Family Register
- Silk Marker
- Silver Gift Box
- Messianic Prophecies Indicated
- 57 Pages Bible Readers' Aids

FREE

For Only 3 Subscriptions at \$1.50 Per Year to The Baptist Record
One May Be Renewal

OR

One Subscription (New or Renewal) and
75 CENTS CASH

THE BAPTIST RECORD

JACKSON, MISSISSIPPI

APPLIED PERSONAL EVANGELISM

R. K. Corder

The following recent experiences have been observed in my church:

1. When a man about 35 years of age presented himself for church membership, I noticed tears streaming from the eyes of his Sunday school teacher, who is a deacon. Later when I questioned this teacher, I found that he had this unsaved man visit his home, and quietly together he presented the simple plan of salvation, and it was there in his living room at the feet of his teacher, he surrendered to the Lord Jesus Christ. (Personal contact.)

2. When another young man of about 30 years came forward for church membership, one of the deacons who is very retiring, expressed emotion of joy. Upon talking to him, he told of how he had kept in contact with the young man through a prison term, and now, came this open profession of faith in Jesus. Months later, the pastor received a letter from this convert in a distant State expressing his joy in the Lord, and thanks to those who had led him to know the Lord. (Personal contact.)

3. A case of a young girl who had been stirred to see her lost condition. She called the pastor and asked for an interview after getting off from her job on Saturday night. She hired a taxi and came to his home. She related the story of her life, speaking fully of her troubles, handicaps of her professing, and expressed the need of an anchor for her soul.

The simple story of the Saviour led her to a final surrender and baptism. Today, she is one of the very faithful among the young people of the church. (Personal evangelism.)

The following is my Prescription:

1. The worker must have a correct perspective of souls with which he deals.
2. He must have a compelling passion to do them only good.
3. He must make commendable preparation to serve sick souls.
3. He must know the proper procedure to meet the needs of sick souls.
5. He must do a courageous performance, applying the cure to sick souls.

—BR—

RECORD OF SIXTEEN YEARS

We give below the record of Mississippi Baptist baptisms for the last sixteen years. During no other three-year period do we find the sustained high average of baptisms as in the last three years during the recent evangelistic emphasis. Doxology! Let us ask God for 15,000 and more this year 1941.

The record follows:

1925	12,266
1926	10,925
1927	10,268
1928	10,048
1929	9,843
1930	11,740
1931	10,231
1932	10,334
1933	9,921
1934	9,776
1935	10,367
1936	10,375

SOUTHERN BAPTIST WORLD MISSIONS

Recently, I have been studying anew the task of evangelizing the great, needy, broken, suffering world which Southern Baptists seek to serve and to save. Among other things, I have discovered three facts which should humiliate and challenge if they do not appall every Southern Baptist who loves the Lord Jesus Christ.

(1) THE WORLD IS GROWING HEATHEN AT THE RATE OF 6,000,000 YEARLY! For, while the total nominal Christians in the world, including all denominations of all faiths and all races, made a net gain of 200,000,000 from 1890 to 1935, the unreached, unchurched heathen population of the world made a net gain of 470,000,000 during this same period! So that in 1935 the world was actually 270,000,000 more heathen and less Christian than it was in 1890—and was growing still more heathen at the rate of 6,000,000 a year!

(2) SOUTHERN BAPTISTS HAVE FAR TOO FEW WORKERS IN THE GREAT WORLD FIELD! For example, Southern Baptists are supporting only from 400 to 500 foreign missionaries in a great world field comprising 775,000,000 souls. This is about one-half the number sent out by Northern Methodists who have about the same membership as Southern Baptists. That is to say, in the fourteen great non-Christian countries, included in our foreign mission field, Southern Baptists have fewer than one missionary to every 1,550,000 heathen people and one Baptist to every 3,000 souls; whereas in the Southland, we have one ordained minister in every 2,000 persons in the population, and one white Baptist church member to every eleven persons in the population! Is this quite fair? Would the Lord Jesus thus divide the forces of Southern Baptists, if He were here and arranging our program?

(3) SOUTHERN BAPTISTS HAVE BEEN GIVING AN AVERAGE OF TWO CENTS PER MONTH PER MEMBER TO FOREIGN MISSIONS! Yes, that is a pitiable fact, that Southern Baptists (in recent years at least) have been giving an average of only two cents per member each, or 24 cents per member each year, to Foreign Missions—THAT IS, TO ALL THE GREAT WORK OF EVANGELIZING 775,000,000 OF PEOPLE IN FOURTEEN GREAT NON-CHRISTIAN COUNTRIES, AND TO THE WORK OF ALL THE SCHOOLS, HOSPITALS, PUBLICATION AND OTHER WORK DONE BY THE FOREIGN MISSION BOARD, ONLY TWO CENTS PER MONTH OR 24 CENTS PER YEAR! IN 1934, FOR EXAMPLE, 4,277,052 SOUTHERN BAPTISTS ACTUALLY GAVE AN AVERAGE OF ONLY 21 CENTS EACH, DURING THE WHOLE YEAR, TO ALL FOREIGN MISSION WORK!

—Southern Baptist Handbook 1940.

1937	10,128
1938	13,393
1939	12,282
1940	12,956*
*—Incomplete.	

TELLING THE "GOOD NEWS" TO ALL PEOPLES

Evangelism is God's program and method of winning the lost of the world to Himself. God our Heavenly Father is the originator and giver of His evangelistic message. Jesus Christ brought the "Good News" and made salvation possible for us, through His suffering in our place. The Holy Spirit is evangelistic in His coming and work. He, the Holy Spirit will lead and guide us into ALL truths. The Holy Spirit prepares us for God's service and at the same time He opens the doors of opportunity and prepares lost sinners hearts to hear and receive His Gospel message.

We as saved people have God as our Heavenly Father as well as our Creator. We have Jesus our Saviour and we should let Him be the Lord of our lives and possessions. We have the Holy Spirit to teach us, to help us and use us. We have Christ's Great Commission, "Go ye therefore." We have the field—"the world is the field." We have the Cooperative Program through which we can give, which is the best way now known to mankind since God, Christ and the Holy Spirit formed the greatest Cooperative Program that ever will be known, but we need several things on our part, namely:

We need much praying and consecrated living for God by ALL saved people. We need zeal—Holy Zeal. True Evangelism is made manifest through zeal to tell ALL of Jesus and His great love. Telling them of Christ's eternal existence, of His Divine conception, of His Virgin birth, of His sinless life, of His shameless death on His cross for us all, of His burial, of His glorious resurrection on the third day, of His ascension and of His second coming. Every preacher of Christ and every saved person should be evangelistic.

We need stewardship practiced by ALL of God's children. There is plenty of money, but little stewardship toward God by many. Stewardship of time, thought, energy, money and of the Gospel of Christ should be rendered to God now.

Mississippi is where we are to begin with renewed zeal in evangelism. "The field is white unto harvest." More Baptists are ready to work in an aggressive, constructive program of evangelism than ever before. New Testament Missions in winning the lost to Christ, baptizing the saved and teaching them to observe ALL things Christ commanded us, is true evangelism.

May our great God help us to be faithful, loyal, true and zealous in our work for Him.

Sincerely yours,

E. D. Estes,
State Evangelist.

—BR—

A PASTOR AND HIS CHURCH IN SOUL-WINNING

I try to make this my one prayer, "Lord, help me to hunger for souls as much as my body hungers for food, yea, more." I have never been able to have soul-winning services, to a large extent, by standing in the pulpit on Sunday and preaching the gospel there alone. I turn my car, the streets, business houses

and homes into pulpits. Wherever I can find a soul lost in sin, and if the opportunity presents itself, I preach Jesus to that soul. I am a great believer in Personal Evangelism in highways and hedges. I go from home to home to the rich and poor and tell them about my Christ. I find people who do not have transportation to the church, and bring them in my car on Sunday to the Lord's House to worship.

I find that it is very effective to go to lost people's homes and have preaching services or a prayer meeting and give them a chance to accept Christ. It is necessary to carry the gospel to lost men and women sometimes. Jesus was accused of going home with a sinner one day. If more church leaders would go home with sinners there would be less sinners in this world.

My church finds it very effective to have cottage prayer meetings before revivals and hold mission services during the year. We make a list of the lost people of our community and give the list to church members who will pray for these lost people. May God help us this year of forty-one to be a greater soul-winner in our community!

—T. R. Coulter.

—BR—

MISSISSIPPI COLLEGE

Ry Cleo Harris

—O—

A Southwide leader stood before a great gathering of college students. He said many worthwhile things that night but one thing stood out above all the rest. It was: "The greatest field for mission work today is the college campus." Most students went away doubting this statement but after thought they tended to agree with him. Were not the college students of today, the leaders of tomorrow? The winning of one brilliant student today means not only the one life for God, but many others that he will influence in the years to come.

A group of students at Mississippi College a number of years ago had that in their hearts, or better God put it there, as they prayed all night for lost boys on the campus. At 4:00 o'clock in the morning the leading atheist on the campus walked into the prayer group and gave his heart to Christ. It was Gaines S. Dobbins. Because Christian students had faith, a potential Bob Ingersol became one of Southern Baptists outstanding leaders.

Mississippi College exists for the purpose of turning out such leaders. Pray for us that we will not fail to make the leaders of tomorrow Christian today.

How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender, inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
for Coughs, Chest Colds, Bronchitis

PROBLEMS IN ENLISTING THE BAPTIZED

Three very serious problems are growing more serious for Southern Baptists every hour:

1. With a new high tide of evangelism sweeping hundreds of thousands of new members into our churches, the problem of enlistment has again become the most paramount and pressing problem before Southern Baptists. Only 155,002 new people were added to our Sunday schools in 1939 and 83,270 to our Training Unions; but we made a net gain of 178,989 new church members in this same year. The Sunday schools, therefore, must make still greater gains or we will be swamped with unenlisted people in our churches.

2. The enlisted membership of the churches (about 35 per cent of the total) are not increasing their gifts to Christ's cause anything like in proportion to the increased prosperity which has come to them. For while the income of our people has increased 43.5 per cent since January 1, 1933, the gifts of the enlisted membership of Southern Baptist churches have increased only 25.3 per cent.

3. Too large a proportion of the gifts of Southern Baptists is still going to the local work of the churches and too small a proportion is consequently being applied to missions, education and benevolences. In fact, this hurtful tendency is actually increasing as may be seen by the following record since 1932:

1932	81.9% for local work and 18.1% for all missions
1933	83.4% for local work and 16.6% for all missions
1934	82.7% for local work and 17.3% for all missions
1935	82.8% for local work and 17.2% for all missions
1936	82.9% for local work and 17.1% for all missions
1937	82.4% for local work and 17.6% for all missions
1938	83.6% for local work and 16.4% for all missions
1939	83.2% for local work and 16.8% for all missions

—SOUTHERN BAPTIST CONVENTION HANDBOOK 1940, page 62

GAINS IN BAPTISMS AND CHURCH MEMBERSHIP

We are giving, in the table following, the remarkable record of Southern Baptists in baptisms and church membership gains covering the past twenty-one years (1919-1939) inclusive).

In 1919, there were 123,069 baptisms, with a net gain of 73,920 members
 In 1920, there were 173,595 baptisms, with a net gain of 187,998 members
 In 1921, there were 233,571 baptisms, with a net gain of 71,037 members
 In 1922, there were 224,844 baptisms, with a net gain of 145,828 members
 In 1923, there were 195,864 baptisms, with a net gain of 127,978 members
 In 1924, there were 209,676 baptisms, with a net gain of 80,342 members
 In 1925, there were 224,191 baptisms, with a net gain of 74,799 members
 In 1926, there were 193,279 baptisms, with a net gain of 58,923 members
 In 1927, there were 197,155 baptisms, with a net gain of 34,541 members
 In 1928, there were 183,020 baptisms, with a net gain of 32,164 members
 In 1929, there were 175,631 baptisms, with a net gain of 64,769 members
 In 1930, there were 198,579 baptisms, with a net gain of 79,633 members
 In 1931, there were 211,253 baptisms, with a net gain of 94,288 members
 In 1932, there were 226,855 baptisms, with a net gain of 121,574 members
 In 1933, there were 211,393 baptisms, with a net gain of 107,788 members
 In 1934, there were 209,364 baptisms, with a net gain of 103,124 members
 In 1935, there were 202,047 baptisms, with a net gain of 112,365 members
 In 1936, there were 191,993 baptisms, with a net gain of 92,898 members
 In 1937, there were 204,567 baptisms, with a net gain of 113,287 members
 In 1938, there were 256,814 baptisms, with a net gain of 174,583 members
 In 1939, there were 269,155 baptisms, with a net gain of 178,989 members

Total baptisms in past 21 years	4,315,915
Average baptisms annually, 21 years	205,519
Total net gain in membership of churches, 21 years	2,130,828
Average annual membership gain, 21	101,468

In 1939, there was on baptism for every 17.9 church members.

—SOUTHERN BAPTIST HANDBOOK 1940.

BAPTISMS AND NET GAINS OF SOUTHERN BAPTISTS
1900-1939

Years	Southern Baptists	Baptisms	Net Gains In Members
1900	1,657,996	80,485	49,583
1901	1,683,039	95,610	25,043
1902	1,737,446	108,517	54,407
1903	1,805,889	103,241	68,443
1904	1,832,638	103,021	26,749
1905	1,899,427	105,905	66,789
1906	1,946,948	124,911	47,521
1907	2,015,080	129,152	68,132
1908	2,139,080	146,717	124,000
1909	2,218,911	140,980	79,831
1910	2,332,464	134,440	113,553
1911	2,421,203	132,396	88,739
1912	2,446,296	123,471	25,093

1913	2,522,633	137,396	76,337
1914	2,588,633	151,441	66,000
1915	2,685,552	168,235	96,919
1916	2,744,098	160,497	58,546
1917	2,844,301	148,699	100,203
1918	2,887,428	113,833	43,127
1919	2,961,348	123,069	73,920
1920	3,149,346	173,595	187,998
1921	3,220,383	233,571	71,037
1922	3,366,211	224,844	145,828
1923	3,494,189	195,864	127,978
1924	3,574,531	209,676	80,342
1925	3,649,330	224,191	74,799
1926*	3,616,964	193,279	32,366 (Loss)
1927	3,673,712	197,155	56,748
1928**	3,705,876	183,020	32,164
1929	3,770,645	175,631	64,769
1930	3,850,278	198,579	79,633
1931	3,944,566	211,253	94,288
1932	4,066,140	226,855	121,574
1933	4,173,928	211,393	107,788
1934	4,277,052	209,364	103,124
1935	4,389,417	202,047	112,365
1936	4,482,315	191,993	92,898
1937	4,595,602	204,567	113,287
1938	4,770,185	256,814	174,583
1939	4,949,174	269,155	178,989

*In 1926, the apparent loss is in fact due to withdrawing of 91,289 Baptists affiliated with the American Baptist Missionary Association.

**In 1928 we deducted all the others affiliated with the B.M.A.'s amounting to 26,569—there being a total of 117,857 of these people which have not cooperated with Southern Baptists since 1902, but have been numbered with us heretofore.

A RECORD OF SOUTHERN BAPTIST CONVENTION BAPTISMS
BY STATES

STATES	Church Members 1939	Total Baptisms 1939	Ratio of Baptisms to Membership
Alabama	394,682	21,154	1 to 18.65
Arizona	3,123	331	1 to 9.43
Arkansas	152,773	11,854	1 to 12.88
Dist. of Col.	20,219	732	1 to 27.62
Florida	157,414	11,281	1 to 13.95
Georgia	527,572	23,820	1 to 22.14
Illinois	80,520	4,710	1 to 17.09
Kentucky	400,442	20,091	1 to 19.93
Louisiana	188,471	11,326	1 to 16.64
Maryland	22,017	1,084	1 to 20.31
Mississippi	279,772	12,882	1 to 21.71
Missouri	270,246	14,665	1 to 18.42
New Mexico	20,979	1,790	1 to 11.72
North Carolina	510,734	25,567	1 to 19.97
Oklahoma	234,676	17,883	1 to 13.12
South Carolina	284,481	11,561	1 to 24.60
Tennessee	403,100	22,161	1 to 18.18
Texas	730,767	14,224	1 to 16.52
Virginia	267,186	12,039	1 to 22.19
Total, 1939	4,949,174	269,155	1 to 18.38
Total, 1938	4,770,185	256,814	1 to 18.57

—Dr. Alldredge.

NEW BAPTIST HYMNAL

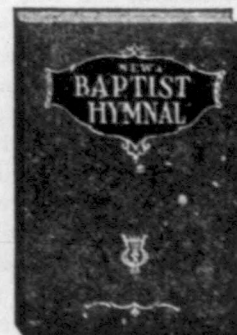
Southern Baptists' Standard Hymnal

New low prices now in effect! This great hymnal was compiled by co-operating committees of musicians appointed by Northern and Southern Baptists. In its 464 pages are listed the great standard hymns and gospel songs. Its 527 selections include hymns, songs, amens, glorias, children's selections, and responsive readings. Indexes: topical, titles, first line, authors, composers, tunes, meters. Truly this is Southern Baptists' standard hymnal.

PRICES

Issued only in round notes and in cloth binding, the NEW BAPTIST HYMNAL is attractively and durably bound in beautiful regal maroon cloth with title in gold against a dark green background. Hundred, \$60.00, carriage extra; dozen, \$8.25; copy, 75c, postpaid. Pulpit edition, leatheroid, pastor's name in gold, \$3.00. Special binding in preferred colors, church name in gold, 250 copies or more, hundred, \$85.00, carriage extra.

BAPTIST BOOK STORE
500 EAST CAPITOL ST. JACKSON, MISS.



The growing tension between Japan and America has suddenly brought to the surface the long smouldering fires of opposition to Christianity. A wave of intense nationalism and patriotic fervor has swept through the nation and all things "western" and "foreign" are under grave suspicion. The Japanese Government, spurred on by the fanatical military party, has passed very stringent and far-reaching laws affecting all forms of religious worship. Effective March 31, 1941, the "New Genuine Japanese Church" will begin to function, under the patronage and close supervision of the State. At the heart and center of the new church life, there will be provision for Emperor-Shrine worship and hearty support of the "New Order in East Asia."

That we might know at first hand just what was taking place in the life of our Baptist churches in Japan, Dr. M. T. Rankin, our Secretary for the Orient, recently made a trip by airplane from Shanghai to Japan. On his return to Shanghai he sent us a clipper letter, giving his views of the momentous changes now taking place in the religious life of the Japanese people. We give his letter in full:

WHAT PRICE FIFTY YEARS IN JAPAN?

M. Theron Rankin,
Shanghai, China

A brief note from Japan announced the observance of the fiftieth anniversary of the West Japan Baptist Convention as follows:

On the afternoon of Sunday, November 3, a quiet service will be held among ourselves in the Fukuoka Baptist Church, to commemorate the fiftieth anniversary of the beginning of Christian work in the West Japan Baptist Convention. Because of present conditions, public announcements of the service are not being made.

As I read this note my mind went back several years to the first plans which were made for this anniversary. What a change had taken place since that time! We were then enthusiastic with hope for the future. The past fifty years were to be but the foundation stones on which would be erected a great structure of God's Kingdom in Japan. Japanese Baptists planned a two years' evangelistic movement with the objective of doubling the number of organized churches and church members. Arrangements were made to prepare a number of books for publication to give impetus to the work of the future. Several of these books were published during the past year. Our Foreign Mission Board looked forward to having not less than twenty-five additional missionaries in the Japan Mission by the time of the anniversary. Early steps were taken to have on the program of the anniversary service representatives from America, China, as well as various Christian and national groups in Japan.

And now this "quiet service" was announced which had about it as much of the spirit of a funeral as of an occasion of triumph. During the years of preparation for the anniversary celebration, the war with China and the war in Europe had developed. As the international relations of Japan became more acute, Nationalism within the country became more intense. When our meeting was held in Fukuoka, it had been only a few months since the Japanese Government had proclaimed the New National Structure of the nation, within which all phases of Japanese life must be correlated. Christians had been informed that all Christian activity within the country must be integrated in the New National Structure, so as to become a component part of the spirit of Japan. In a number of instances violent antagonisms had been directed against Christian institutions as being subversive to the national spirit, and all Christian work throughout the nation found itself under suspicion. From influential sources had come radical suggestions that Christianity should be amalgamated with the national religions of Japan.

Out of such a welter of cross-currents of thought and up-surge of nationalism had emerged several courses of action which confronted the Christians of Japan, as virtual ultimatums. The

Epoch Making Days In Japan

Charles E. Maddry, Executive Secretary,
Foreign Mission Board

entire Christian movement in Japan must be made independent of all forms of foreign authority and control. All official positions in Christian organizations must be held by Japanese, and financial self-support must be assumed by April of 1941. The direct connections which missionaries may continue to have with organized Christian work, if any, is still vague.

Separate Christian denominations must be combined into one organic Church of Japan. Suggestions that union with the national religions of Japan seem not to have been pressed. It appears now that Catholic and non-Catholic churches will be allowed to maintain separate organizations.

When we met in the fiftieth anniversary service on November 3, Japanese Baptists had already accepted these lines of action as inevitable. With conflicting thoughts and emotions, I sat through the three hours of the program. I realized that I was probably witnessing one of the last official meetings to be held, for a time at least, by Japanese Baptists as a denomination. Statements by Japanese Baptist leaders that "the day of the mission boards and missionaries is drawing to a close," and that "the era of denominations has ended, and we are entering the era of union," emphasized the probability that our Foreign Mission Board is approaching the end of its active missionary work in Japan. Final decisions concerning organic unity are not to be made until April; but unless some swift turn, which is now entirely unforeseen, takes place in the affairs of the nation before that time, a united Church of Japan is inevitable.

Such an event will naturally exclude our Board from further participation in the work we have been helping to conduct in this country. Although these issues seem already to have been largely determined, I have urged our Board to defer final decisions and actions until its April meeting.

And thus it was, as I sat in the service to commemorate the fiftieth anniversary of the beginning of Southern Baptist work in Japan, I asked myself these questions: "What price fifty years?" "Is this indeed a funeral service to observe the death of all we have done through these fifty years?" "Brave we lost all, if the organized Baptist denomination is lost in a union Church of Japan?" "Are we without hope for the future, if our Board must discontinue its participation in Japanese Christian work?"

As I sought to answer these questions I discerned in the service a note of triumph which, on closer attention, became ascendant over the undertone of a funeral, and I found myself saying, "We have not lost all. We are not without hope for the future. No, I thank God that He gave to us those crucial fifty years of service in Japan. I would not lessen them by one single year, nor would I ask to have back one life or one dollar that we have put into that service."

One could not listen to the review given in that meeting of the achievements of the past fifty years without being filled with gratitude for those years of service. Nothing can undo that which has been wrought in the hearts and lives of the men, women and children who have come to know Jesus Christ as Lord and Saviour. One could not look over that congregation of some two hundred choice, Japanese, Christian leaders, men and women of deep devotion and marked ability, and think that the past fifty years have been in vain. We shall continue to thank God for the ministry of the twenty Japanese Baptist churches, and we shall always be grateful for the share we have had in the far-reaching contributions which the girls' school at Kokura and the boys' school at Fukuoka have made to the life of Japanese youth. Even should the Social Center at Tobata have to close its doors, our

hearts will continue to breathe with a prayer of thanks when we think of the ministry of mercy which Naomi Schell and her coworkers have rendered to the starved hearts and bodies of little children and overworked mothers.

But is there hope for the future? Barriers that shut out mission boards, missionaries, and denominations do not necessarily shut out God. I believe firmly that those basic conceptions of the life that is in Christ and the expressions of this life among men, which we have come to designate by the name of Baptist, can be most effectively transmitted by the development of churches and institutions which are distinctively Baptist. But I believe, even more firmly however, that these basic principles transcend in vitality and dynamic any denominational organization, and are not dependent on these for continued existence. Our study of Church History teaches us that these Baptist principles existed in the hearts and lives of man through centuries in which organized Baptist institutions, as such, cannot be traced, and that their vitality was such that in later ages they became manifest in contributions which have been crucial in God's Kingdom.

For fifty years Southern Baptists have had the privilege of helping to implant in Christians in Japan these basic principles of Christian experience. In doing this, we have helped to develop in Japan, Baptist churches and other denominational work. But we seem to have reached a place now, where these Japanese Christians are about to leave us. They will go on down the way of their lives, but we must remain behind.

As I look across the barriers and down the years of the future which they must travel without us, how I do thank God that we have had fifty years to implant within these Christians the principles of Christian experience which are basic in a full and comprehensive realization of God. We cannot go with them, and they may not take the Baptist denominational structure with them, but these principles of Christian life can go on with them. And as God through the years goes on with the Christians of Japan, who knows how large apart these fifty years of Southern Baptist work may have in shaping the future of God's Kingdom in that nation? The value of these years in their past and future contributions cannot be calculated. Thank God for them!

—BR—

THE BAPTIST HUNDRED THOUSAND CLUB By J. E. Dillard

What It Is

1. The Baptist Hundred Thousand Club is the special debt-paying plan of the Southern Baptist Convention.
2. The purpose of the Baptist Hundred Thousand Club is to hasten the payment of the debts upon the boards and institutions of the Southern Baptist Convention.
3. The objective of the Baptist Hundred Thousand Club is a Debtless Denomination by 1945, the Centennial of the Convention.
4. The Baptist Hundred Thousand Club seeks 100,000 memberships for this purpose.
5. The cost of a membership in the Baptist Hundred Thousand Club is one dollar a month (3 1/3 cents a day).
6. Every dollar received through this Club is paid upon the principal of the debts.
7. The expenses of promoting the Club are paid by our Sunday School Board.

Any person or group may take one or more memberships.

Ask your pastor for a membership card.

We Need YOU—Join TODAY!

(\$1.00 a month—3 1/3c a day)

—BR—

Pastor H. W. Roberson says the Church at Brandon is happy in the work accomplished in the past year and hopeful for the one just begun. They went from one fourth to one half time preaching, doubled the pastor's salary, had 29 additions, 19 of them by baptism; gave \$2,700.00 to all causes, the best ever. There are 172 in Sunday School and 60 in B. T. U. They will finish this year a nine room educational annex.